TEN SERMONS tending chiefely to the fitting of men for the worthy receiuing of the LORDS Supper.

Wherein amongst many other holy Instructions, the Doctrines of sound Repentance and Humiliation, and of Gods speciall fauours vnto *penitent sinners, and worthy Communicants, are* largely and effectually handled.

The sixe first, by I. DOD.
The foure last, by R. CLEVER.

Whereunto is annexed a plaine and learned Metaphrase on the Epistle to the COLLOSSIANS, written by a godly and iudicious Preacher.

There is also set before the Sermons, a short Dialogue of Preparation: containing the chiefe points that concerne the worthy receiuing of the Lords Supper, *taken for the most part, out of the Sermons following: and collected into a method, for the benefit and ease of those that desire direction in this matter.*

Newly Printed and Enlarged.

LONDON:
Printed by *T. P.* for ROGER IACKSON, and are to be sould at his Shop neere the Conduit in *Fleetstreet.* 1620.

To the Right Worshipfull, the Ladie *Anne Cope*, Wife to Sr. *Anthony Cope* of *Hanwell*: and to her vertuous Daughter, the Lady *Elizabeth Cope*, Wife to Sr. *William Cope* of *Hardwicke*, encrease of grace, and all true happinesse, &c.

IT *is a thing better knowne then well considered of, that in the mysticall body of Christ Iesus euery member hath his seuerall office, whereon it must attend, the weakest as well as the strongest: and in the family of the great ruler of Heauen and earth, each seruant hath his seuerall talent, which hee must imploy; the meanest, as well as the worthiest. To deny my selfe to be a member of that body, a seruant of that family, I cannot without iniury to God and my selfe: to professe to be such a one in word, and in deed to deny it, were no lesse dishonourable to my Head, to my Master, then discomfortable to my selfe. What then is to be done? I bethought my selfe (for the auoiding of these rockes) what service I might performe, and in thinking, this which I haue now done was offered to my consideration: wherby as an vnderling in Gods houshold, for want of greater ability, I haue done my best endeauour to put forth to the best aduantage others talents, which else (to the griefe of many) would haue been hidden at least, if not vtterly lost. For the doing wherof, I had rather vndergo the censures of such as are curious & carnally disposed, then depriue those of a benefit that are religious & spiritually minded.*

Let it not be offensiue vnto your Ladiships, that I haue presumed to offer these Sermons vnto publike view, sheltered as it were, vnder your names: for I had sundry motiues which euen enforced me thus to doe.

First, in regard of the matter therein contained, much of it being deliuered in your hearing, and all of it suting vnto your affections, whose religious care for the preparing both of your selues, and of those that depend vnto you for the worthy receiuing of the holy Sacrament, *is well knowne vnto those that are acquainted with your conuersation in Christ Iesus.*

Secondly, in regard of the Authors, whose affection, I perswade my selfe is such towards you, in sundry both Ciuill and Religious respects, that they would most willingly consecrate themselues and their labours to your further building vp in Christ Iesus.

Lastly, in regard of my selfe, who for many speciall fauours receiued, doe acknowledge my selfe vnrequiteably indebted, and indissolubly bound vnto your Ladiships. And hauing nothing of mine owne of any worth, whereby to testifie my vnfained thankefulnesse, I haue borrowed of others for this purpose, and withall annexed my hand-writing, that if my ingratitude should hereafter appeare, I might by a publique censure be condemned and made ashamed for the same. Thus hoping for pardon of my boldnesse, and for fauourable acceptance of my good meaning in this behalfe, I humbly take my leaue, recommending your Ladiships to the Lord, and to the word of his Grace, who is able to perfect that good worke which he hath begun in you both.

Your Ladiships most bounden
and in all Christian duties
to be commanded,

IOHN WINSTON.

To the Christian Reader.

LOoke not (good Reader) to find in these Sermons, an absolute discourse of this subiect of Preparation to the Sacrament: for that was not intended by the Authors, but onely the excitement of their present auditors, as they saw occasion: whereby yet I doubt not, but a Christian heart shall finde great furtherance in that worke of Preparation.

Furthermore, let it pleas: the Reader to be aduertised, that the Texts handled in this Booke, haue neither so many Doctrines gathered from them, as the Authors could haue done, nor so many vses enforced vpon the doctrines, but onely such as were thought most meete for their present Auditory.

In this which I haue done, I had as the approbation, so also the helpe of those that preached these Sermons following, for the reuising and performing of diuers things: yet so as their leasure could afford, and therfore what defects soeuer shalbe found in the manner of penning, let them be imputed to me (if the Printer be not faulty) not vnto them, who were content to put a finger, but not their whole hand to this Worke.

Iohn Winston.

A Summary Collection of the heads of Doctrine handled in the *Sermons following.*

The Doctrine of the firſt Sermon on PROV. 28. 13.

1 *HIding of Sinne, hindereth all true proſperity.*

2 *Hee that would haue pardon for his offences, muſt bring before God an acknowledgement of the ſame.*

3 *He that would be aſſured of Gods fauour, muſt ioyne reformation with his confeſſion.*

4 *Whoſoeuer confeſſeth his faults, and endeauours to amend them, ſhall finde mercy from God, how ſinnefull ſoeuer he hath beene in former times.*

The Doctrines of the ſecond and third Sermon on ISA. 1. 16.

1 *Whoſoeuer would haue God to waſh him with the bloud of his Sonne, muſt waſh himſelfe by godly ſorrow.*

2 *Chriſtians muſt haue regard to the manner of their good workes, as well as to the matter.*

3 *All penitent perſons muſt learne to doe well.*

4 *Euery one muſt haue a principall care of the duties that pertaine vnto him.*

5 *Workes of mercie are verie acceptable vnto the Lord.*

6 *In matters of Religion, men muſt hearken vnto God, and not vnto fleſh and bloud.*

7 *If we become truely penitent, neither the greatneſſe, nor multitude of our ſinnes ſhall hinder our ſaluation.*

8 *God looketh for truth, not for perfection, at the hands of his children.*

9 *Thoſe*

9 *Those that haue soundly repented, shall not onely haue spirituall graces, but also corporall blessings bestowed vpon them.*

The Doctrines of the fourth Sermon on 2 CHRON. 30. 18.

1 *It is the dutie of all gouernours, to pray for them that belong vnto their charge,*

2 *Whosoeuer would receiue mercie from God in the Sacrament, must come with a sincere heart thereunto.*

3 *So long as wee labour to keepe the substance of Gods worship willingly, though wee faile in some circumstances vnwillingly, God will be mercifull vnto vs.*

4 *God doth accept and will fulfill euery faithfull prayer that is made vnto him.*

The Doctrines of the fift Sermon on ISA. 55. 1.

1 *The thirsty soule alone hath interest in the graces of God, and shall reape benefit by the meanes of grace.*

2 *Whosoeuer commeth to Christ Iesus in the religious vse of his ordinances, shall haue all his wants supplyed.*

3 *The best things are best cheape.*

4 *Nothing can satisfie and content the minde, but Grace.*

The Doctrines of the sixt Sermon on MATH. 22. 11.

1 *God is the onely absolute King ouer all the whole world.*

2 *The Lord taketh notice of euery guest that sitteth at his table.*

3 *It is not sufficient to come to Gods Wedding-feast, but wee must come as fit guests for so great a banquet, and so glorious a presence.*

4 *When God hath to deale euen against sinners, yet hee dealeth in good and peaceable tearmes.*

5 *Sinners shall haue nothing to say for themselues when God entreth into iudgement with them.*

6 *The speciall time and place of the punishment of wicked men, is after this life in hell fire.*

The

A briefe summe of the Doctrines, &c.

The Doctrines of the seauenth Sermon on PSAL. 119. 1.

1 RElegion is the way to happinesse.

2 So much sincerity as any one hath, so much happines shall hee haue.

3 It is a maruellous great prerogatiue to be freed from the bondage of sinne.

4 Nothing is superfluous that is done in obedience to Gods holy will.

The Doctrines of the eight Sermon on IOHN. 6.

1 By faire speeches to vs, or courteous vsage of vs, wee ought not to be stayed from telling men their faults, when by our calling wee are required to admonish them.

2 Christ Iesus is acquainted with the purpose of such as come to his seruices.

3 A man cannot be both a worldling and a Christian.

4 They are most prouident for themselues, whose greatest labour is for grace.

5 The efficacie of the Word and Sacrament is from Christ his owne hand.

The Doctrines of the ninth and tenth Sermons on MARKE. 14. 18.

1 Iesus Christ knew before what sufferings he was to vndergoe.

2 They are likely to stand best, who are most fearefull of falling.

3 No bands of kindnesse can make wicked men faithfull vnto godly men.

4 Wicked men fulfill the will of God, to their owne condemnation.

5 All the delights and contentments of wicked men in this world, cannot counteruaile their miseries in the world to come.

6 The efficacie of the Sacrament is from Gods owne hand.

7 Christ Iesus in the Sacrament by corporall food giueth a most sure possession of himselfe, and vnion with himselfe.

8 Christ in the Sacrament doth make a full meale.

9 Frithfull Communicants at the Lords Table come to be enriched by Christ his legacie.

A BRIEFE DIALOGVE CONCERNING PREPARATION FOR THE worthy receiuing of the LORDS SVPPER, taken for the moſt part out of the Sermons following.

WHat is the Lords Supper?

It is a Sacrament of the Eternall Couenant; whereby, through the vſe of Bread and Wine, rightly adminiſtred, and faithfully receiued, the ſoules of them that are ingrafted into Chriſt, are ſpiritually nouriſhed vnto eternall life. *Math.26.verſ 28.* *Iohn 6. verſ. 27.54.&c.*

What then is required of thoſe that will be partakers of this heauenly food at the Lords Table?

They muſt be prepared as meete gueſts for ſuch a Banquet. *Math.22.12. 1 Cor.11,ve. 28.*

For the better attaining to this preparation, how many things are there to be conſidered?

Three: firſt, what is to be done before the partaking of it. Secondly, what at it. Thirdly, what after it.

What is that which muſt be done before?

There muſt be firſt, an examination how fit wee are to receiue.

ceiue. Secondly, a premeditation of the benefits that we are to receiue. And thirdly, faithfull & feruent prayer for Gods blessing vpon our examination premeditation & receiuing.

Of what points are wee to examine our selues?

1 Examination. First, in generall, whether we be of the number of the faithfull, and haue in vs the life of grace: for otherwise we are vtterly vnfit to be partakers of the Lords Supper, which is appointed for food to continue spirituall life where it is, & not to worke it where it is not: to be for nourishment vnto Gods Children; but for the bane and destruction of Dogs & swine, that dare presume to meddle with the same.

2 Secondly, we must examine our selues more particularly.

Concerning what matters.

Whether wee haue attained vnto a competent measure of Repentance, Knowledge, Faith and Loue: which if wee can find in our selues, we may resolue our hearts in that point of generall examination, and conclude, that wee are within the Couenant of grace, and haue communion with Christ Iesus, and therefore are in state to be communicants at his Table.

1 Repentance. *How should we try our selues in the matter of Repentance?*

We must examine, first, whether we haue at any time carefully sifted our hearts and behauiour, to find out as many of our corruptions as possibly we could. Secondly, whether we haue beene and are hartily sorrowfull for the same. Thirdly, whether wee haue rightly confessed them before the Lord, with an earnest desire of the pardon thereof. And fourthly, whether we purpose and resolue for euer hereafter (through Gods gracious assistance) to reforme both our harts & waies.

1 Searching. *Is there any necessity of that searching of our selues?*

See the Sermon on *Prou.* 28.13. Doct. 1 Yes verily: for otherwise we shall be found hiders of sinne, which hindreth all true prosperitie, and argueth plainely that there is in vs a loue of iniquitie, and abundance of hypocrisie, which will keepe vs from reaping benefit by the Word or Sacrament.

Iob 20. *v.* 12.

Whereby should we try our selues to the entent we may come to a more full and particular sight of our corruption?

By the Law of God, which is the true Touch-stone: exa-

Psal. 119.59. mining our selues by euery commandement, that so wee may discerne

discerne, if not all, yet the most part of the corruptions of our soules, and errours of our liues: and for our more orderly proceeding herein, wee may vse this direction following; wherein are set downe the chiefe heads of most of the sinnes against euery Commandement.

Sinnes against the first Commandement.

1 ATheisme, which is, when men either thinke there is no God, or liue as if there were no God.

2 Idolatry, which is the hauing of a false God.

3 Ignorance, vncapablenesse of knowledge, errours and heresies.

4 Forgetfulnesse of good things, especially of those that most concerne vs, and chiefly at that instant when we should make vse of them. Secondly, remembring of euill things, especially of those that may most corrupt vs; and chiefly then when we should be most free from the thought of them.

5 Vnwillingnes vnto good things, principally to the best: readinesse vnto, and wilfulnesse in euill, especially the worst. Secondly, impatiency vnder crosses.

6 Distrust of Gods power, mercy, &c. promises, and prouidence, whence carnall feares are wrought and cherished, and the true feare of God is expelled and banished.

7 Presumption vpon Gods mercy.

8 Carnall confidence in wit, learning, wealth, strength, friends, &c. thinking our selues the better or safer, simply for them: whence ariseth pride and security.

9 Much loue of euill: as also of our selues, our friends, our pleasure, profit, credit, &c. Secondly, little loue of God and of goodnesse, and of Gods seruants and seruices.

10 Hatred of God and goodnes. Secondly, want of hatred against our owne and others sinnes.

11 Abundance of worldly sorrow, shame and discontentment. Secondly, want of spirituall griefe, and indignation against our owne & others transgressions. Thirdly, not lamenting for the calamities of Gods people, priuate or publike.

12 Immoderate carnall mirth: too little spirituall ioy.

If any desire proofes of Scripture for these particular sins mentioned, hee may vse the helpe of Master *Dods* Booke on the Commandements: or of the True Watch, where many of these are touched.

13 Hardneſſe of heart, benummedneſſe of conſcience; or helliſh terrours and accuſations, proceeding from doing things either without, or againſt the rules of the word.

Sinnes againſt the ſecond Commandement.

1 BAſe and vnwarranted conceits of God, as when we frame any Image of him in our minds.

2 Worſhipping of Images.

3 Adoration of Angels or Saints, obſeruing Holy-dayes in deuotion to them, ſwearing by them, &c.

4 Approbation of Idolatry by preſence, ſpeech, geſture, ſilence, keeping of ſuperſtitious Relikes & Monuments, keeping company with Idolaters, &c.

5 Neglect of any of Gods ordinances, as of preaching, hearing, reading, meditation, conference, the vſe of good bookes, and of good company, of priuate and publike prayer, faſting, making of vowes, &c.

6 Superſtitious faſting, raſh vowes, breach of lawfull vowes, abuſe of lots, &c.

7 Want of ſorrow for being borne of Idolatrous forefathers.

Sinnes againſt the third Commandement.

1 PRofeſſion ioyned with prophaneneſſe, whereby Gods Name is diſhonoured.

2 Abuſing of Gods word; firſt, by fruitleſſe ſpeaking of it. Secondly, framing ieſts out of it, or againſt it. Thirdly, maintaining of ſinne by it. Fourthly, applying it to charming, &c,

3 Abuſing the names or titles of God. Firſt, by admiration, as by ſaying in our common talke, ô Lord, ô Ieſus, &c. Secondly, by curſing, &c.

4 Swearing vainely, outragiouſly, falſly, &c.

5 Blaſpheming.

6 Taking a lawfull oath without due reuerence and conſideration.

7 Praying without faith, feeling, reuerence, feruency,

not

not waiting for an answere, &c. asking euill things: ayming more in our requests, at the relieuing of our necessity, then at the aduancement of Gods glory.

8 Hearing, reading, meditating, conferring, singing of Psalmes, and receiuing the Sacrament without preparation, attention, reuerence, delight and profit.

9 Light passing ouer of Gods great workes of Creation, Preseruation, Redemption, as also of other his mercies, and iudgements.

10 Abuse of our Christian liberty, to the hardening, ensnaring, peruerting, or iust grieuing of any.

Sinnes against the fourth Commandement.

1 NEglect of preparation for the Sabbath before it come, and of fitting our hearts for holy Seruices when it is come.

2 Prophane absence from, or vnfruitfull presence at Gods ordinance.

3 Excessiue eating and drinking, which causeth drowsinesse, and vnfitnesse for Gods worship.

4 Doing any ordinary worke of our Calling.

5 All recreations which distract.

6 Vaine and worldly speeches and thoughts.

7 A secret desire that the Sabbath were ouer. X

8 Neglect of calling our selues or others to a reckoning after holy Exercises.

9 Giuing liberty to our selues in the night before the whole Sabbath be ended. X

Sinnes against the fift Commandement.

Sinnes of all Inferiours in respect of their Superiours.

1 WAnt of reuerence inward or outward. 2. Neglect of prayer. 3. And of humble submission.

Sinnes of all Superiours.

1 Want of loue. 2. Failing in prayer. 3. And in giuing good example.

Sinnes of Children in respect of their Parents.

1 Disobedience.

2 Murmuring at their Parents corrections, though vniust.

3 Contemning of them for any defect of body or minde.

4 Vnthankefulnesse in not relieuing them, not standing for their deserued credit, &c.

Sinnes of Parents.

1 Negligence, in not instructing their Children betime.

2 Not correcting them till it be too late: or doing it with bitternesse, without compassion, instruction, and prayer.

3 Giuing them ill example.

4 Neglect of bringing them vp in some lawfull calling.

5 Not bestowing them timely, & religiously in marriage.

6 Light behauiour before them, and too much familiarity with them, whereby they become vile in their eyes.

7 Louing beauty, or any outward parts more then Gods Image in them.

8 A sinne peculiar to the Mother is, refusing to nurse them.

Seruants sinnes in respect of their Gouernours.

The three first sinnes in Children may be in Seruants, as also these that follow.

1 Idlenesse in their calling.

2 Vnthriftinesse and vnfaithfulnesse in dealing with their Masters goods and affaires.

3 Stealing, priuie defrauding of them, &c.

4 Eye-seruice.

Diuers sinnes of Parents are found in Masters, as also these that follow.

1 Vnaduised entertainment of sinnefull seruants.

2 Not vsing religious exercises with them: not admonishing nor correcting them, or doing it in an euill manner: grieuing more when they faile in their businesse, then when they are slacke in Gods seruice.

3 Not recompensing their labours, by giuing them a due reward when they are with them, and when they part from them.

4 Neglect of them in sickenesse: vniust stopping of their wages for that time.

5 Not relieuing them (if they be able) in their age, who haue ſpent their youth in their ſeruice.

Sinnes of the Wife in reſpect of her Husband.

1 Failing in reuerence, which appeareth in froward lookes, ſpeeches or behauiour.

2 Diſobedience in the ſmalleſt matters.

Sinnes of the Husband.

1 Not dwelling with his wife.

2 Neglect of edifying her by inſtruction and example.

3 Denying her comfortable maintenance and imployment.

Sinnes common to them both.

1 Want of loue.

2 Bewraying one anothers infirmities: diſcouering each others ſecrets.

3 Ielouſie. 4 Contention.

Sinnes of the people in regard of their Miniſters.

1 Diſobeying and oppoſing againſt their doctrine.

2 Denying them competent maintenance.

3 Not ſtanding for them when they are wronged.

Sinnes of Miniſters.

1 Slackneſſe in preaching. 2 Vnprofitable or hurtfull teaching. 3 Giuing ill example.

Sinnes of Subiects.

1 Rebellion. 2 Refuſing to pay dues.

Sinnes of Magiſtrates.

1 Careleſnes in eſtabliſhing and promoting true Religion.

2 Of maintaining peace, and prouiding that malefactors may be puniſhed, and well-doers be encouraged.

Sinnes of Inferiours in gifts or age.

1 Not acknowledging, nor reuerencing, nor imitating the graces of their Superiours.

2 Deſpiſing of the aged.

Sinnes againſt the ſixt Commandement.

1 RAſh anger, enuy, hatred, malice.

2 Brawling, reuiling, threatning, and prouoking of others.

3 Fighting.
4 Cruelty in punishing, oppressing, &c.
5 Murdering of our selues or others, or consent thereto.
6 Immoderate worldly sorrow : neglect of Physicke, of wholsome dyet and exercise, surfeiting and drunkennesse, all which are enemies to the health and life of man.
7 Cruelty to our owne or others soules.

Sinnes against the seauenth Commandement.

1 ADultery, fornication, incest, rape, Sodomy.
2 All wantonnes, secret or opē, alone or with others.
3 Nocturnall pollutions, lustfull dreames, &c.
4 Vnholy mariages, in regard of religion, age, necrenesse of bloud, want of Parents consent, &c.
5 Abuse of the marriage- { naturall separatiō, *Leu.* 18. 19
bed, not obseruing the time of { solemne humiliation.
6 Nourishing of the causes and occasions of wantonnes, as impure lusts, surfeiting, drunkennesse, idlenesse, lasciuious apparell, society with lasciuious persons, lewd bookes, songs or speeches, wanton lookes, pictures, stage-playes, dauncing, dalliance, &c.
7 Wearing apparell contrary to our sexe.
8 Vnlawfull diuorce.

Sinnes against the eight Commandement.

1 COuetousnesse, and all desire of our Neighbours goods, albeit through feare or shame wee cannot get them.
2 Church-robbing.
3 Robbing of our selues by wastfulnesse in dyet, apparell, gaming, &c. by idlenesse, vnaduised Suretiship, nigardlinesse, &c.
4 Robbing of others, taking away the smallest things, first, by fraud. Secondly, vncharitable inclosure. Thirdly, dealing wrongfully with the goods of the deceased. Fourthly, deceit in buying and selling. Fiftly, whith-holding either things committed

committed vnto vs, or things found, lent, earned, or otherwise due.

5 Not making of restitution.

6 Counselling, or consenting to others in theft.

Sinnes against the ninth Commandement.

1 FAlse witnesse bearing in publike or priuate, or consent thereunto.

2 Raising, spreading abroad, or listening to false reports of tale-bearers.

3 Rash suspition, hard iudging, interpreting things in the worst sense.

4 Aggrauating and discouering others infirmities without care of their credit, others edification, or our owne good.

5 Flattery.

6 Lying, though in iest, or to a good end.

7 Boasting.

8 Iniurious charging of our selues to be hypocrites in time of temptation.

9 Want of care of our owne and others good name, that God might haue more glory.

The breach of the tenth Commandement: by,

MVltitudes of euill thoughts and motions against our neighbours, and scarcity of such as are good.

When wee haue attained to a particular sight of our many and grieuous iniquities and transgressions, what is further to be done of vs?

Wee must labour to bring our hearts to true sorrow and contrition for the same. 2 Godly sorrow. See the Sermon on *Isa.* 1. Doct. 1.

What vse is there of that?

It is very requisite in diuers respects; it being a speciall meanes to purge our soules from the pollution of sinne, to moue the Lord to haue compassion on vs, and plentifully to powre downe his mercies vpon vs; without which it is certaine there is no sound repentance in vs, nor mercy to be expected from our God. *Iam.* 4. 8. 9. *Ier.* 4. 14. *Ioel* 2. 13. *Zac.* 12. 20. & 1 *Chro.* 13. 1.

Sith

Sith it is so necessary, shew me how it may be got.

1 We must beseech the Lord (from whom proceedeth euery good and perfect gift) to worke it in our hearts.

2 We must vse all good helpes to stirre vp our selues thereunto: as,

Neh.9. Psal.51. 1 To call to minde the multitude, and grieuousnesse, and offensiuenesse of our sinnes; together with our long continuance therein: aggrauating them by euery circumstance to make them more odious to our soules.

Eccles.7. 2 To go to the house of mourning, & to make vse of euery stroke of God, as well vpon others as our selues.

3 Not onely with patience to endure, but with earnestnes to intreate, and with gladnesse to accept of the helpe of such as haue broken hearts themselues, and so are more able and skilfull to pierce and wound the soules of others.

4 When by our own sifting, and others faithfull dealing, our hearts are touched with some remorse, let vs seriously & throughly ponder vpon the infinite mercy of God the Father, in giuing his Sonne, and of Christ Iesus in giuing himselfe for vs, who by reason of our sinnes were deadly enemies vnto him: the consideration whereof cannot but moue our hearts to relent, vnlesse they be altogether flinty, and hard as an Adamant.

When our hearts are touched with inward griefe for our speciall corruptions, what is to be done in the next place?

3 Confession. *Prou.28.* See the thirteenth Sermon Doct.2. *1 John 1.9. 2 Sam 24.12. Dan.9.19. Neh.1.5.6.*

We must bring them in an holy confession before God.

What motiues are there to induce vs so to doe?

Diuers: for,

1 Without this there is no promise of pardon of sinne, nor indeed any godly sorrow, or sound repentance for sinne.

2 This is a soueraigne preseruatiue against relapses, as may be seene in *Dauid*, *Peter*, and *Paul*.

3 This is an effectuall meanes to quicken our hearts vnto prayer.

4 Hereby God is much glorified in his Truth, Mercy and Iustice. *Iosh. 7. verse 19.*

Seeing this acknowledgement of sinne is so needfull, declare how it must be performed?

These

These rules must be obserued therein.

First, that it proceed from a good roote, *viz.*

1 From an vtter hatred of sinne: not from wearinesse vnder the crosse as in *Pharaoh*, nor from some sodaine passion, as in *Saul.*

2 From hope of mercy: for if that be wanting, we shall neuer rest on God for pardon. 2 *Sam.*14.12.

Secondly, that it be made in a good manner, *viz.*

1 Heartily and sincerely, not coldly and hypocritically.

2 Particularly and with enumeration of our speciall and most beloued sinnes: as in *Paul* and *Ezra.* *Ier.*31.19.

What will follow vpon such a Confession?

A desire of generall reformation, and a full purpose to abandon the allowance of euery infirmity, and the practise of euery grosse sinne. 4 Reformation. See the Sermon on *Prouerb.*28. Doct. 3.

How may this reformation be attained vnto?

1 We must constantly and carefully auoid all the occasions of sinne, and be most iealous of our selues, where we are most prone to be ouer-taken. *Acts* 19.18. *Isay* 1.16.

2 We must conscionably & continually vse all the meanes of goodnesse.

3 When we are ouer-taken through infirmity, we must presently & heartily lament our fall, and seeke a reconciliation.

4 If these meanes preuaile not, wee must binde our selues by a solemne vow, to striue against our principall sinnes, and most dangerous corruptions.

What other notes are there besides these already spoken of, whereby we may be assured that our repentance is sound, & that our hearts doe not deceiue vs therein?

These following.

1 If we be vniuersall in our obedience, desiring to practise or forbeare whatsoeuer God would haue vs: not giuing a dispensation to our selues for the committing of any sinne, or for the omitting of any duty, but disliking all manner of euil, both in our selues and others. Notes of sound repentance. *Psal.*119.6. See the Sermon on that place Doct.2.

2 If we increase in goodnesse, neither waxing worse, nor standing at a stay, but daily getting ground of our corruptions. *Psal.*3.13.14.

Iob 31.1. *&c.* *1 Cor.* 4.3. 3 If in all our intents and actions we looke vnto the Lord, as the searcher of our hearts, and the tryer and rewarder of our workes: not discouraging our selues whatsoeuer men thinke or speake of vs and our doings, so that God doe approue of vs and them: nor contenting our selues with mens approbation when the testimony of God is not for vs.

4 If we like best, and desire most that company in priuate, and that teaching in publike, where our speciall corruptions shall be roundly, and wisely, and mercifully reproued and inueighed against, and the duties wherein wee come shortest, most earnestly pressed and stood vpon. Neither falling out with those that admouish vs, nor denying, cloaking, excusing, or extenuating our faults.

What else is required in a worthy Receiuer?

2 Knowledge. A competent measure of knowledge, so that he be able to discerne betweene the Elements, and the Lords body and bloud: taking euery thing in it owne nature and kinde: not confounding the signe with the thing signified, nor putting no difference betweene the Sacramentall & common bread, but vsing each of them in the manner appointed by Christ, and with such reuerence as is due vnto them, and to that end for which they were ordained; namely, the commemoration of Christ his death, and our neerer and fuller communion with him.

What further examination must wee vse before our communicating at the Lords Table?

3 Faith. *Heb.* 11.6. *Rom.* 14.23. Wee must trie whether wee haue faith or not: without the which it is impossible to please God, and whatsoeuer wee doe is sinne.

What then is to be beleeued concerning this particular ordinance?

See the second Sermon on *Marke* 14. Doct. 7. That it is ordained of God not onely to be a signe to signifie and represent; but a Seale also to confirme, and an instrument to exhibite Christ with all his merits vnto euery beleiuer.

Why is loue vnto men required in all faithfull receiuers?

4 Loue. *1 John* 3. 1 Because being destitute of that, we cannot be assured of Gods loue vnto vs, nor of our loue vnto him.

2 Wee cannot with any confidence expect at the Sacrament

crament a generall acquittance from all our debts vnto God, except we in loue can passe by small offences in our brethren. *Math.* 18 35.

3 The Lords Supper is ordained as a seale of the mutuall fellowship, and communion of Gods people, as with their head Christ, so with one another. 3

What rules are we to obserue in loue?

1 If any indignity or iniury haue beene offered vs, wee must forgiue and forget the same, and ouercome euill with goodnesse: louing them that hate vs, and praying for them that speake and practise euill against vs, at least desiring and striuing so to doe. See the Sermon on *Isa.* 1. Doct. 2. *Math.* 18. 35. *Rom* 12. *Math.* 5.

2 If wee haue done wrong vnto others, wee must vndoe it againe: otherwise our sacrifice and seruice cannot be accepted.

But what if those whom wee haue wronged be farre off, that wee cannot seeke vnto them: or will not yeeld to a reconciliation when it is sought for?

God will accept of our true and vnfained desire in that behalfe, when a reconciliation is desired, but occasion denied, & if others will not be pacified towards vs, it is their fault, and not ours, neither must that keepe vs from the Sacrament.

Thus much concerning Examination.

What is that Premeditation which must be vsed?

It is a serious consideration of the benefits which wee are to receiue by Christ Iesus. Premeditation.

What are those? 2

They are set down in the new couenant (wherof the Lords Supper is a seale) and they may be reduced to these heads. *Ezek.* 36. 21. *Ier.* 31. 31.

- 1 First, freedome from all manner of euill whatsoeuer, whether of sinne or misery, in this life or in that which is to come. See the Sermon on *Prouerbs* 28. Doct. 4.
- 2 Secondly, the enioyment of all good things. And that on *Psal.* 119. Doct. 1.
  - 1 In this world: and that
    - 1 For the inward man,
      - 1 Perfect iustification.
      - 2 True sanctification.
    - 2 For the outward man,
      - A good name, estate, safety, health, &c.
  - 2 In the world to come, all manner of happinesse.

Hauing

Hauing thus examined our ſelues concerning our Repentance, Knowledge, Faith, and Loue, and vſed premeditation of the benefits that are to be expected of all worthy Receiuers, what remaineth further to be done by vs?

3 Prayer.

We muſt before our approaching to the Lords Table earneſtly beſeech his Maieſty to giue a bleſſing to thoſe our endeuours: and where we haue come ſhort in fitting our ſelues, we are to intreat him to pardon it; to accept of vs in the mediation of his deare Sonne; and to make a ſupply of all our wants, of his rich mercy and free grace.

But what if a man finde that he commeth very ſhort of that examination and preparation that is required, were hee not better to abſent himſelfe from the Sacrament, till he be better fitted?

See the Sermon on 2 *Chron.* 30. Doct. 2. 3.

In no wiſe: for if hee be vpright-hearted, though neuer ſo weake, the Lord will accept of him. And if he feele his ſickeneſſe to be grieuous & dangerous, he hath the more need to haſten to the Phyſitian: neither is ſtaying from Gods Ordinance a meanes to better his eſtate, but rather to make him worſe, and to pull Gods heauy iudgements vpon his ſoule & body. *Numb.* 9.

Thus much concerning the duties tending to Preparation before our receiuing.

How muſt we be diſpoſed in the preſent act of receiuing?

2 How we are to be diſpoſed in the act of receiuing.

Wee muſt preſent our ſelues with reuerence before the Lord, ſetting our ſenſes and our faith a-worke, and heedfully meditating on theſe foure things.

1 Firſt, when we ſee the Bread broken, and the wine powred out, we muſt conſider of the bitter Paſſion of Chriſt Ieſus, who was wounded for our tranſgreſſions, and broken for our iniquities: who encountred with his Fathers wrath, and with Sathan, Death, and Hell; and for our ſakes in particular, ſuſtained ſuch woefull terrours in his ſoule, and torments in his body, that he cryed out in the bitternes of his heart, *My God, my God, why haſt thou forſaken me?* and at length, ſhed forth his moſt precious bloud for the pacifying of his Fathers diſpleaſure, and the ſatisfying of his infinite iuſtice. And withall we ſhould ſeriouſly ponder vpon the inconceiueable loue of God the Father, in giuing his onely and wel-beloued Sonne,

Iſay 53.

to suffer such vnspeakeable tortures for vs; who were cursed rebels against him: and thence bee drawne to thinke on the haynousnesse and odiousnesse of our sinnes, which so farre incensed the Lords wrath and indignation, that nothing could quench the flame therof, but onely the precious bloud of his deare Sonne.

Secondly, when we see the Minister distributing the bread and wine, we are to consider, that as those outward elements are offred vnto vs by man: so Christ Iesus with all his benefits is offred vnto vs by the blessed Trinitie. 2

Thirdly, when we reach forth our naturall hand to receiue the bread and wine, wee must withall reach forth the hand of faith to apprehend and lay hold of Christ. 3

Fourthly, in eating the bread & drinking the wine, we must apply Christ with all his merits particularly vnto our selues, and be assured that as that bread and wine are made the nourishment of our bodies; so Christ his body & bloud are made the nourishment of our soules: and as certainly as the bread and wine are made one substance with vs, to strengthen our bodies and to refresh our hearts, so surely Christ is made one with vs, & we with him, and then our soules shall be strengthned, and our hearts spiritually reuiued; either presently in the very act of receiuing, or afterwards in due time, when wee shall stand in most need of comfort. And therefore in assurance of faith wee should stir vp our hearts to expect all the fore-named benefits, of remission of sinnes, and sanctificacion of our natures; together with the fruition of all necessary outward blessings, and the remouall of all hurtfull crosses. 4

Well were it for vs indeede, if wee could looke for these things to be bestowed vpon vs: but the greatnesse and multitude of our sinnes is such, that we iustly feare they will keepe good things from vs.

This doubt should not perplexe nor trouble vs, if wee be truely penitent for all our transgressions: for Christ hath paid for many and great sinnes, as well as for fewer and lesser: and through him the Lord is ready to pardon all, and all manner of iniquities, as well the greatest of them, as the smallest: and if once our sinnes be done away, all the fore-named benefits doe of right belong vnto vs.

See the Sermon on *Isa.* 1 Doct. 7. *1 Iohn* 1. *v.* 9. *Ezek.* 36. *ver.* 25.

Thus much concerning the Meditations that are needfull in the very act of receiuing.

What is to be done after our receiuing?

1 First, wee muſt giue hearty thanks vnto the Lord for this
3 ineſtimable benefit which we haue receiued, in being partakers of the Lords Supper.

What to be done after our receiuing.

Secondly, wee muſt carefully marke how wee ſpeede, and
2 what ſucceſſe we find; and if the Lord afford vs preſent comfort, we muſt be much more thankefull, and endeuour by all good meanes to nouriſh and cheriſh the ſame; and if we miſſe of it for that time, wee muſt notwithſtanding giue God the glory of his truth, in making good his couenant, and euery part thereof; and therefore with confidence and conſtancie waite and pray for the bleſſing: reſoluing with our ſelues (euery one in his owne ſoule) that as ſure as God is true and faithfull in his promiſes, wee ſhall in the fitteſt ſeaſon, reape fruit and profit by his ordinance, which in conſcience and obedience vnto him, we haue beene partakers of. In which regard, euery particular beleeuer may boldly ſpeake, in this, or the like manner vnto his owne ſoule: I haue with as great vprightnes as I could, communicated at the Lord table, and there receiued the ſeale of the euerlaſting couenant of grace, and therefore ſhall it aſſuredly be performed vnto me: and albeit my faith and aſſurance of Gods fauour be but weake, it ſhall be ſtrengthened: and whatſoeuer Sathan or mine owne deluded conſcience tell me, all mine iniquities are pardoned and couered, and I am at this very inſtant, as free from ſinne in Gods account, as *Adam* was before his fall, and as the Saints and Angels are now in heauen; yea, as Chriſt Ieſus himſelfe is, I being a member of his myſticall body.

Pſal. 32.

And ſo for ſanctification, though I be tainted with much ignorance, with many errours, with bad affections and euill actions; yet the Lord, according to his couenant, will reforme all, and giue me a minde to know him, and his will; and a memory to hold faſt what I know: he will giue me a heart to loue him, to feare him, and to obay his Commandements. I ſhall haue Chriſt his power to ſtrengthen and vphold mee, his wiſdome

wiſedome to inſtruct and direct me, and his ſpirit to worke al needfull graces in me, ſo that all the powers of hell ſhal neuer be able to preuaile againſt me, much leſſe ſhall the afflictions of this world be able to ſeparate me from Chriſt Ieſus. I need not feare any euill: For all ſhall worke together for the beſt vnto me, neither can I want any thing that is good, for *God hauing giuen vs his Son, how ſhall he not with him giue vs all things?* Rom. 8.

3 Thirdly, we muſt determine & endeuour to lead a new life, bringing forth the fruits of Repentance, Faith & Loue, more abundantly then in former times, as hauing renewed our Couenant with the Lord for that purpoſe: and therfore when we find any ſinfull motions ſtirring within vs, we ſhould reaſon thus; Did I not at the ſacrament vow & couenant with God to ſtriue againſt all manner of corruptions: and did I not receiue the ſeale of the couenant in aſſurance that I ſhould haue power & ſtrength againſt them? Why then ſhould I yeeld vnto them? why ſhould I be any longer in bondage vnto them? nay, I will not ſerue ſinne in the luſts therof, but will reſiſt it, and by the power of Chriſt, I ſhall get victory ouer it: for the Lord hath ſaid, that *Sinne ſhall not haue dominion ouer vs.*

So alſo when we find wants and imperfections in our beſt ſeruices, as coldnes in prayer, diſtractions in meditating, vnfruitfulneſſe in hearing, deadneſſe in ſinging of Pſalmes, &c. as alſo impatience or faint-heartednes vnder croſſes, diſgraces perſecutions, &c. Let vs then relieue our ſelues with theſe or the like meditations; was I not lately at the Lords table, where I receiued a pledge of my ingrafting into Chriſt, who is the true vine? and is there not in him ſufficient iuyce of all good graces to be deriued to euery branch that is in him: and is not the ſecond *Adam* as able to conuey his vertues into me, as the firſt *Adam* was to conuey his corruptions? why then ſhould I not ſeeke to him in aſſurance of obtayning ſtrength to do & ſuffer whatſouer he will haue me? yes, I will run vnto him, & craue power and ability from him, & asking I ſhal obtaine, for he hath ſaid it that wil neuer falſifie the leaſt part of his truth. Rom. 6. v. 14. Iohn 15.

May it not then be concluded, if immediately vpon the receiuing of this Sacrament we grow worſe then we were before, that we came vnworthily thereunto?

Yes verily: if wee be indeede worse, and not in our owne conceit onely, it is sure that there was some sinne or other vnrepented of, lying vpon our consciences, which caused Gods ordinance to be ineffectuall. Indeed, the worthiest receiuers, in their owne imaginations, and through Sathans false suggestions, seeme vnto themselues to be worse, (when in truth they are not so) because they feele their corruptions stirring more violently, and temptations rushing vpon them more fiercely then euer before: but this is so far from being an argument of vnworthy receiuing, that if they set themselues to resist in this combate, there can be no more euident testimonie of their worthy receiuing: for now that their sinne hath had a deadly blow, it beginneth (like a mad Bull in the same case) to rage more furiously: and Sathan being dispossessed of his holds, plyeth his busines with new & fearefull assaults, and therefore such haue no cause at all to be dismayed, but rather very good cause to be comforted.

But (will some say) what shall I thinke of my selfe in this matter when I find that whereas I resolued vpon new obedience, I come still farre short of that which I am desirous to performe?

You need not discourage your heart for all this: the sight of your imperfections argueth, that your eyes are more enlightned then in former times, that you haue gotten an humble & lowly conceit of your selfe, and your good deeds, which are things very pleasing vnto God: neither doth he require such strict obseruation of the Commandements, as that wee should obey them in perfection, but only that we should consent in our hearts, and labour in our practise to yeeld obedience thereunto: which if we can doe, the Lord will graciously accept of vs, and of those duties which we performe, seeing that we faile not in the substance of his seruice, but onely in some circumstances, and that full sore against our wills.

See the Sermon on *Isa.* 28 Doct. 1.

See the Sermon on 2 *Cro.* 30. Doct. 3.

THE

THE FIRST SERMON of the Lords Supper.

PROVERBS, 28. VERS. 13

He that hideth his ſiunes ſhall not proſper : but he that confeſſeth and forſaketh them, ſhall haue mercy.

THE drift and purpoſe of theſe words is, to ſtir vp all men to true Repentance : whereunto that they might be the ſooner induced, and therein better directed, he ſets downe:

1 First, the miſerable condition of impenitent perſons, whoſe property is, to cloake their ſins: concerning whom, he pronounceth, that they *that hide their ſinne ſhall not proſper:* ſo long as ſin is couered, it proſpers in the ſoule : and ſo long as ſinne thriues in the ſoule, there can be no true proſperity in the ſtate, eyther for inward or outward things.

2 Secondly, the happines of penitent perſons : *they ſhall finde mercy:* whatſoeuer their iniquities haue been, they ſhall be receiued into Gods fauour, and find all the fruits therof, ſo that they teſtifie the ſoundnes of their repentance by the performance of theſe duties following : to wit,

1 First, that they come to a plaine & ſincere confeſſion (which is oppoſite to the former hiding, [*but he that confeſſeth, &c.*]

Secondly, that they grow to a generall reformation, implyed in theſe words [*and forſaketh them.*]

Verſ. 13. *He that hideth his ſinne ſhall not proſper, &c.*

From theſe words this Doctrine euidently ariſeth : that

Doct. 1. Hiding of sin, hinders mercy

the harbouring and hiding of sinne hindreth all trne prosperity and mercy.

Whereſoeuer ſin hath allowance & entertainment in the heart, ſound happines is as far from that party, as he himſelfe is from vprightnes & goodnes: God neuer caſteth away his kindnes vpon them that endeauour not to caſt all ſin out of their ſoules. This point is made cleare vnto vs in the *Pſalme* *Pſal. 32.* where the Prophet deſcribing a righteous man, and ſhewing that he, and he alone is a bleſſed man, ſets him out by this, *Verſ. 2.* that *in his ſpirit there is no guile*: Therby implying, that guilefulnes & bleſſednes neuer go together. Hee that with a falſe heart fauours himſelfe in any ſin, hath obtained pardon for no ſin; neither is he purged from any ſin, what ſhewes ſoeuer he may make to deceiue himſelfe & others. And therefore all his iniquities ſhall be charged vpon him, the leaſt of which is ſufficient to make him accurſed: and then how far ſuch a one is from happines & true proſperity, any one may iudge that hath the ſpirit of diſcerning: and this poynt *Dauid* in that *Pſalme* maketh plaine, by giuing an inſtance in his owne perſon. He was no hypocrite indeed, yet had hypocriſie at that time a great place in his heart, and thereupon hee began to hide his ſin, and to inuent ſhifts & deuiſes to couer the ſame: *Verſ. 3.* but what followed hereupon? *When I held my tongue* (ſaith he) (to wit, from confeſſing my ſin, as afterwards by his contrary practiſe it is apparant) *my bones conſumed. &c.* There he ſhewes in many words what perplexity he was in, when he was negligent in ſearching out his corruptions, & his hart had made a kind of confederacy with ſin: that howſoeuer hee was not vtterly excluded from right to Gods fauour and true felicity, yet for that time he could haue no ſound feeling nor comfort of it, till he betooke him to true & harty confeſſion; but then all was helped and remedied, as in that *Pſalme* it followeth: *Verſ. 4.* *Then I acknowledged my ſin vnto thee, neither hid I mine iniquitie: for I thought I will confeſſe againſt my ſelfe my wickeanes vnto the Lord, and thou forgaueſt the puniſhment of my ſinne.*

To this ſame purpoſe there is a heauy threatning denounced againſt this diuelliſh cunning & craft in couering of ſin, *Iſa. 29. v. 15.* by the Prophet *Iſaiah*. *Woe vnto them that ſeeke deepe to hide*

their

their counsell from the Lord, &c. They that haue such skill and Art to hide their wickednes in the darke, & to carry bad matters couertly and closely, what doe they get by it? they thinke thereby to haue the credit and reputation of wise-men, and deep Polititiās: but the curse of God belongs vnto thē, which there is denounced against them, and shall pursue them, & his hand shall finde them out, with all their wretched and sinfull plots and deuises, which they haue hatched in the secrets of their braines, & thought to keepe close from God and Men: and he shall bring to nothing both them and their councels; for all their deepe reaches God can ouer-reach them, and his iudgements shall ouer-take and ouer-throw them.

Agreeable to this is the place of *Iob*, where it is said, *that when wickednesse is sweet to a man, and he hides it vnder his tongue, and fauours it, &c.* then *his meat shall be turned into gall of Aspes, &c.* *Iob* 20. 1. There that holy man of God sheweth, that when any one is a fauourer and a hider of sin, euery thing that should be for his good, shall turne to his hurt; his ordinary foode, his wealth, and substance: and in a word, whatsoeuer otherwise might be comfortable vnto him, all shall goe crosse with him: nothing shall be prospered and blessed vnto him. These places doe in part manifest vnto vs the danger of this cloaking of sin: what misery it brings; what happinesse it depriues vs of: yet besides those, there are reasons that may more clearely euict & proue that it must needs be so: for,

Reasons.

1 First, the causes of this hiding of sin are naught: which are these following.

The causes of hiding of sin.

1 The first is, the loue of iniquity: for sinne is of that nature, that it will neuer tarry but where it is loued and much made of: it is such a guest as rough entertainment would driue away in a short time.

1 Loue of it.

And that such doe loue, it is very euident in that former place of *Iob*: where it is said, that first, *wickednesse is sweet, and then they hide it.* *Iob* 20. 12. Looke what appetite & eager desire any one can possibly haue after pleasant meates and dainty dishes. the same or greater haue they after sinne, the loue whereof must needs be odious, because it is Gods vtter enemy, and therefore the hiding of it must needs be dangerous.

2 Hypocrisie.

2 A second cause of this is Hypocrisie, that men would faine seeme better then they are, and therefore they hide that naughtinesse which is in them indeed, & make a shew of that innocency which they are farre from: this was the cause that made *Dauid* to dissemble and cloake his great offence in the matter of *Vriah*, as the holy Ghost testifieth in the Booke of the *Kings*; where it is said, that *Abiyams heart was not perfect with the Lord his God, as the heart of Dauid his Father, who did that which was right in the sight of the Lord, and turned from nothing that he commanded him all the dayes of his life* (to wit, of set purpose, and against his conscience, with any allowance and approbation) *saue onely in the matter of Vriah the Hittite*: as if he should haue said, therein indeed he was false-hearted, & that was the reason why he was so long ere he acknowledged his grieuous sinne, and why he fell to deuising of naughty shifts for the couering of his wickednesse, which brought him little prosperity: nay, so farre was he from gaining any thing by it, that euen one yeares cloaking of sinne, procured him many sore and grieuous troubles inward and outward, for many yeares together. Thus we see the causes are bad, *to wit*, loue of sin, and damnable hypocrisie.

1 *Kin.* 15. 3. 5.

2 The ill effects.

2 Neither are the effects any better: for, whosoeuer doth thus couer his sinnes,

1 It hindereth prayer. *Psal.* 66. 18. *Isay.* 59. 2.

1 First, he cannot pray: for (saith *Dauid*) *If I regard wickednesse in my heart, God will not heare me.* Sinnes acknowledged and bewayled, quicken vs to prayer: but sinnes allowed and maintained, vtterly disable vs for prayer: for they make *a separation betwixt God and vs.*

2 It keepeth vs from benefiting by the Sacrament, *John* 13. 27.

2 Secondly, such a one can haue no benefit by the Sacrament: as we see by *Iudas*: who being a cunning hypocrite, & a hider of mischieuous plots against his Master, whereas hee was diuellish enough before, he was wholy possest by Sathan after the eating of the passeouer, & the receiuing of the Lords Supper: for so the Euangelist testifieth, that *after the sop* (as also after the other Sacrament ministred at that same meale) *Sathan entred into him*: meaning more fully then euer before: the like may be said of *Simon Magus*, *Act.* 8. *vers.* 20. *&c.*

3 Or by the Word.

3 Thirdly, the word is altogether vnprofitable vnto such

it is choaked in the heart, that is, corrupted with sinne: it is euen like pure seed cast into a filthy sincke. Thus we see both by the causes and effects, how hurtfull a thing this hiding of sinne is, and how it stands in the way of all true prosperity, to keepe the same from comming vnto vs. *Luke 8*

But against this it may be obiected, that it seemes to be vntrue that those that entertaine & nourish sinne in their soules, shall not prosper: for none prosper more thē such; they commit hainous and scandalous euils, and boast of them, & yet haue the world at will, and more then their hearts can wish. And on the contrary, *Dauid* saith, *When I declare my paine, and am sorry for my sinne, then mine enemies are alive, and are mighty, &c.* *Obiection.* *Psal. 73.* *Psal. 38. 18.*

But for the satisfying of this doubt we must know, that how soeuer these vngodly ones hold vp their heads & prosper, and bring many of their purposes to passe, yet none are more wretched & miserable then they. There is no more certaine signe of Gods heauy displeasure, then for one to thriue in his vngodly courses. That childe whom the Father, loues he will correct betime: and so dealt God with *Dauid*: there were many greater offenders then he in Israell, and yet none was so much scourged, because none was so well beloued. But for one to escape the rod, and to be still further giuen vp to his owne hearts lust, to commit sinne with greedinesse, this is the most heauy stroke and fearefull iudgement that can possibly fall vpon any man: for by this meanes he still heapeth vp wrath against the day of wrath, and the declaration of the iust vengeance of God vpon all vnrighteous & vnholy persons, when the Lord shall pay him home at full for all his euill thoughts, words, and workes. *Answere.* Prospering in euill courses are a sore plague of God. *Rom. 2.*

Since then it is plaine, that hiding of our transgressions, stops vp the passage against all true prosperity, this makes for the reproofe of foure sorts of men, that offend in this point: namely, *Vse 1.* + So is reproued.

1 First, of those that are altogether blinded with ignorance, and know not sinne, nor the differences of sinne, which are greater, which lesser. For, till the Lord informe men by his Word and Spirit, they can neuer see these things: neuer discerne 1 Ignorant persons.

cerne betwixt good and euill, not betwixt euill & euill which is more or lesse offensiue. For it is light that discouers darkenesse, and therefore they being destitute of the true vnderstanding of the word, and so consequently of the Spirit, must needs faile in the discerning, and so also in the discouering and laying open of their corruptions; and therefore faile of sound happinesse.

2 Deniers of sinne. *Acts 5.* *1 Kings 5.*

2 Secondly, this is for the reproofe of another sort that are worse then the former, who hauing the knowledge of sin, doe yet denie their faults when they are told of them, as *Ananias & Saphira* did, and as *Iehazi* did when his Master examined him. Those sins that are smothered & carried so closely, God will manifest and discouer as openly, as hee did theirs: laying vpon the one, the punishment of a sodaine and strange death: and on the other, the Leprosie of his flesh, as a meanes to cleanse his soule.

3 Disguisers of sinne.

3 Here also are another kinde of hiders to be condemned, that will not grosly deny the fact, but will cloake it, and disguise it, and giue good names to foule faults.

Such are they that would haue their gaming and vnthriftinesse, & couſonage, to go vnder the name of recreation; and all their lewd meetings, & abuse of the creatures of God, and of the glorious and fearefull Name of God, vnder the title of good-fellowship, and merry meetings, &c. And so for other notorious and grieuous sinnes, which they paint ouer with faire colours: but doe such prosper? When they get a little mony, do they not loose more in their soules then that comes to? and doe they not bring vpon themselues hardnesse, and prophanenesse of heart: blindnesse and stupidity of minde: vnreadinesse and vnfitnesse for any good thing: vnwillingnesse to reade, heare, meditate, and conferre of holy things? are they not afraid to come into Gods holy presence in prayer, to be in the company of such as will admonish or rebuke them; to be alone in the night, at such times as the Lord doth waken their drowsie consciences? to say nothing of many foule braules, and other haynous euils, which doe vsually accompany such exercises.

Inconueniences that ensue on gaming.

So others, when they are passionate and distempered; tell them

them of it,& their answer is ready: What? would you not haue a man angry with sinne? O this is base hypocrisie,and sinnefull disguising of your fault: for tell mee, you that can be so eager against small offences in others, when they concerne your life, do you not beare with greater faults both in others and in your selfe, when they do more nearely touch the glory of God? your owne heart tels you that it is so; and therefore neuer suffer your violent distempers and outrages to go vnder the vizard of zeale against sinne, but let them goe for hatefull passions as they are. *Note.*

Others we shall finde that will tearme their couetousnesse, frugality, their pride in apparell comelinesse & decency, and the like: all which persons little consider what great iniury they doe to their owne soules this while: for now the word cannot cure them of those sinnes which they would faine thinke (though their hearts tell them otherwise) to be no sinnes: they can neuer humble themselues by repentance for them; & therfore they stand guilty before Gods Iudgement seate to answer for them, besides all the hurt they shall in this life sustaine in regard of them. Hurt that comes by disguising of sin.

4 A fourth sort that come vnder this reproof, are such, as therein shew themselues to be cloakers of sinne, that they doe not vse diligence to find out their sinnes: such as are partiall in dealing with their own soules, and in searching to find out their corruptions; that are loath to dig too deepe, & throughly to ransacke the lothsome corners of their hearts. He that doth not his best endeauour to come to the sight of his secret sinnes, is esteemed by God to be a hider of them, and shall be destitute of that happinesse and comfort that otherwise hee might enioy: and therefore as *Dauid* exhorted his enemies for their good, to *examine their hearts vpon their beds*, that so they might desist from standing out against him: so hee practised it himselfe for the good of his owne Soule, that hee might not long goe astray from the wayes of the Lord. *I haue considered my wayes* (saith hee) *and turned my feet into thy Testimonies.* 4 Such as are negligent in searching out their sinnes. *Psal.* 4.4. *Psal.* 119.59.

Secondly, this serues for our instruction: if we finde that we doe not prosper in the things of the Lord, or of the world, *Vse* 2.

let

When wee prosper not, fall to examination.

let vs examine if there bee not some secret sinne that is the cause of it. One comes to the word preached, and findes no helpe thereby against the corruptions vnto which he is inclined, not for the practise of good duties, vnto which hee is exhorted: hee cannot perceiue that there is wrought in him any great loue vnto the Saints, to the Ordinances of God, or to the comming of Christ, &c. but hee is dull and heauy, when hee is at it, and as dead and lumpish when hee is gone from it. Let him search and he shall finde that there lyes in his heart some sinne or other vnrepented, or the guilt of some duties vnperformed, the venome whereof doth so poyson his Conscience, that the word of life can finde no place there; for when the word comes to a pure heart, it will enter, and worke effectually.

Another comes to the Sacrament, and findes no benefit thereby. Let him looke if there lurke not within him some hidden corruption that is the cause hereof; for, the Sacrament is mighty in operation, if it be receiued with a pure and holy affection: it is the very communion *of the body and blood of Christ.* And therefore search and cast forth that ill Leauen that hath infected thy heart, and hindered thee from the comfort of this excellent Ordinance of GOD. And the like may wee say for Prayer, and any other of Gods Ordinances.

1 *Cor.* 10.

Likewise for the things of the world: do we not prosper in our estate, in our bodies, in our children, &c let vs make triall if there be not some wickednesse that hath countenance with vs: and if there be, thence (may wee be sure) comes all our woe. They that will not grieue for sinne because it is sinne, shall be driuen to grieue for it, by many sore troubles: and they that are insensible of it when it is cōmitted, shal be made sensible in the end by feeling it punished. And this is a good vse that is made of the troubles of Gods Church, in the *Lamentations* of *Ieremy. Wherfore* (say they) *is the liuing man sorrowfull?* why doth he turmoile and vexe himselfe? *Man suffereth for his sinne:* What is the conclusion? *Let vs search and trye our wayes, and turne againe vnto the Lord, &c. Wee haue sinned and rebelled, therefore thou hast not spared, &c.* But we know no speciall

Note.

Lam. 3. 39 40.

Obiection.

ciall ſinne that ſhould procure this hand of God againſt vs.

Trye your own hearts and wayes diligiently, & then if you finde no ſuch iniquity, your croſſe is in mercy, and not in iudgement: for try all, and not for puniſhment: a medicine to purge and cure, & not a poyſon to infect & deſtroy. But if we will haue this comfort, we muſt ſtriue to find out what is principally amiſſe in vs: for the hart is deceitfull aboue all things, & the Diuell would make vs thinke that great faults are but ſmall faults, and that ſmall faults are no faults: let vs therefore bring our ſoules to the touch-ſtone of Gods Law, & then we ſhall not be deceiued: as he himſelfe ſaith, *I the Lord ſearch the heart*: ſo his Word is a diſcerner and a diſcouerer *of the thoughts and intents of the heart*: and will make vs able to deſcry the ſame. And this let vs be aſſured of for our comfort, that he that is truely deſirous, and withall induſtrious to finde out his ſpeciall ſinnes, hee ſhall haue them diſcouered vnto him, becauſe that is the end why God ſmiteth him, (as may appear by that former place of the *Lamentations*) that hee might be brought to the ſight and ſenſe of his tranſgreſſions, and to ſound humiliation for them: and therefore they that vpon a good & conſcionable ſearch made, can diſcerne of no groſſe or preſumptuous ſin in themſelues, may be comforted notwithſtanding their croſſes, and reſt fully aſſured, that God will not lay any thing to their charge, becauſe they are enemies to ſinne, and not louers or maintainers of the ſame. And thus much for the firſt poynt. It followeth.

Answere.

Ier.17.9.

Jer.17.10. Heb.4.12.

Note.

[*But he that confeſſeth,*] This is contrary to the former hiding of ſinne, when we ſo ſearch and ſift our hearts, that wee come to the knowledge of our offences, & the acknowledgement of the ſame before the Lord. Whence this Doctrine may be gathered: that,

Whoſoeuer would finde pardon for his ſinnes, muſt confeſſe the ſame.

Doct.

He that lookes for remiſſion on Gods part, muſt bring confeſſion for his part: whereſoeuer ſinne is vnacknowledged, there it is vnpardoned: no mercy till there be a ſight and confeſſion of iniquity.

2. Confeſſion neceſſary before remiſſion.

Therefore *Daniell* confeſſeth his owne ſinnes, the ſinnes of

the

the people and the sinnes of their fore-fathers; and aggra-
Dan.9.5.6.7. 8.10. uates the same in many words, saying; *We haue sinned, & haue committed iniquity, and haue done wickedly, yea, we haue rebelled, and haue departed from thy precepts, and from thy iudgements. We would not obay thy seruants the Prophets that spake in thy name, &c. Vnto vs appertaineth open shame, to our Kings, to our Princes, and to our Fathers, &c. For we haue not obeyed the voyce of the Lord our God, &c. Yea, all Israel haue transgressed thy law, &c. therefore the curse is powred vpon vs.*

And thus doth *Ezra* likewise in the behalfe of the people
Ezra 9.5.6. that had taken strange wiues: for hauing *rent his cloathes and his garment, he fell vpon his knees, and spread out his hands vnto the Lord his God, and said: O my God, I am confounded and ashamed to lift vp mine eyes to thee my God: for our iniquities are increased ouer our head, and our trespasse is gone vp to heauen, &c.*

The same course doth *Nehemiah* take: for thus he speaketh
Neh.1.7. in the name of all Israell: *We haue grieuously sinned against thee, and haue not kept thy Commandements, nor the Statutes, nor the Iudgements which thou commandest thy Seruant Moses, &c.* So those that beleeued, *Act.19.18. came and confessed, and shewed their workes.*

And there is reason to proue that this confession is very necessary, if euer we would finde fauour with God: for,

Reasons.

1 First, without it we haue no promise belonging vnto vs: as God can not in iustice with-hold mercy from such as plainly lay open their transgressions before him: so can he not without violating his truth, vouchsafe mercy to those that smother and hide their sins from him: for thus runs the promise: *If wee acknowledge our sinnes, hee is faithfull and iust to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnes.* Whence we see that where there is a true acknowledgement of sinne, there is promised both a true remitting of sinne, & purging from sin: but where that is wanting, no such thing can be expected.

1 God cannot in Iustice forgiue sinne vnlesse there be confession, 1 *John* 1.9.

2 Secondly, those must needes haue the gate of mercy shut against them, that doe not confesse their faults vnto the Lord, because acknowledgement of our guiltinesse is one of the first fruits of true Repentance, & one of the chiefe testimonies of a true penitent heart. As is manifest in *Dauid*, who,

2 Without it there is no repentance.

when

when his heart smote him after he had numbred the people, dealeth plainly with God. *O Lord* (saith he) *I haue sinned exceedingly in that I haue done: Now O Lord I beseech thee, take away the trespasse of thy seruant, for I haue done very f-lishly.* And all those that are truely & throughly wounded in their soules for their offences, as *Dauid* then was, will enforce themselues to doe as he did; for till men frame to this confession, it is certaine they are not yet at warre with their sinnes.

3 Thirdly, to the intent we may the sooner be perswaded hereunto, wee must vnderstand that this is a very soueraigne preseruatiue against relapses and backe slidings: for he that hath once done this pennance before Gods Iudgement-seat, it will bee such a Corasiue vnto his heart, that he will hardly fall into those open and grosse sins twice, which hee hath sincerely and heartily acknowledged once. When *Peter*, and *Dauid*, and *Paul* had attained to this, and laid open their sins in an vnfained confession of them to the Lord, they neuer returned to those ill practises againe. Infirmities and slips they had many in other kinds, but they were so fenced & fortified against those particulars, that they stood strong against thē, and neuer fell againe into them whiles they liued.

3 It is a preseruatiue against reuolting.

Obserue.

4 Fourthly, this is a very effectuall meanes to quicken vs vnto prayer, and therefore still in the Scripture we shall find that where there hath been hearty confession, there haue followed as harty Petitions; as we see in the former examples of *Daniell* & *Nehemiah*. For how vehement their requests were, may appeare in the places before alledged, by the manner of putting them vp, *O Lord heare, ô Lord forgiue, ô Lord consider, and doe it* (saith *Daniell*) *deferre not for thine owne sake, ô my God.* And *Nehemiah* commeth with the like importunitie. *O Lord God of Heauen, the great and terrible God, that keepest couenant and mercy, &c. I pray thee let thine eares be attent, and thine eyes open to heare the prayer of thy Seruant, which I pray before thee dayly, day and night for the Children of Israell thy Seruants. O Lord I beseech thee, let thine eare now hearken to the prayer of thy Seruant, &c.*

4 It quickens vnto prayer.

Dan. 9. v. 19.

Neh. 1. 5. 6. 11

5 Fiftly and lastly, this is a very great meanes to glorifie God: in which regard *Iosh ua* said vnto *Achan*, *My sonne, I beseech*

5 God is glorified thereby.

Iosh 7. v. 16.

beseech thee giue glory to the Lord God of Israell, and make confession vnto him: and shew mee what thou hast done, hide it not from mee. Now if any require, how we by this meanes should glorifie God: I answere, that we giue him the glory: first, of his truth, in acknowledging that which his word chargeth vpon vs: secondly, of his iustice, if hee should proceed against vs: and thirdly, of his mercy, in that we thereby imply, wee haue hope that he will forgiue vs. For, if we did expect no fauour, we would neuer discouer our filthy nakednes before the eies of the righteous Iudge of heauen and earth. Sith then, that without this confession there is no promise made vnto vs, no sound repentance in vs, no ability to resist corruption for the time to come: and whersoeuer this is (on the contrari side) it puts life into our prayers, and bringeth honour vnto Gods name; the point is cleare and euident, that this confession is so necessary, that without it, there is no mercy to bee looked for from God.

Vse. 1. Which maketh for the iust reproofe and condemnation of those that faile in this dutie. They pretend they would faine haue God to pardon their sins, but they will bring no bill of inditement against themselues, onely in generall they will acknowledge themselues to be sinners as they are, but wil grow to no particulars at all. They haue some wit & skill to set out other mens sins to the view of the world, in euery branch and circumstance thereof: so that many times they make them greater in appearance then they are indeed: but come to any offence of their owne, and if you cannot proue it, they wil not confesse it: if you can proue it, they will excuse it. It was not long of them; such & such prouoked them, or intised and allured them: but that would not serue *Adams* turne, that *Eue* perswaded him to eate of the forbidden fruit: neyther would that cleare *Ahab*, that *Iezabels* hand was chiefe in the murdering & robbing of *Naboth*. They should rather haue harkned to Gods voyce, then vnto the wicked counsels & perswasions of any: & if they had any worke of Gods spirit in their harts, they would charge themselues and not others. For grant that the occasions of their fall were from others, yet the cause was in themselues, euen their own cursed corruptiõ & rebellious

Note.

disposition.

dispositiõ. And therfore their labouring to put off the blame and shame of their sins vpon others, euidently proclaimeth, that they haue not an vnderstanding mind, nor a broken and humble, and penitent heart. And the like may be said of those that howsoeuer they will come to a recitall of diuers misdemeanours, either before God or men, or both: as the quality of their offences requir: yet they doe it so slightly, & coldly, that though they name particulars, it is sure they are not touched with them: such a cold confession wil bring as cold consolation; their faint & careless suing for pardon, is the next way to procure them a deniall.

Secondly, this is for instruction, that we do our best endeauour to learne this Art of acknowledging our sinnes aright: let vs leaue off aggrauating of other mens faults, and passe a hard censure and sentence vpon our owne: for that will procure vs most fauour, and the largest measure of mercy from the Lord. *Vse. 2.* *Note.*

With earthly Iudges, the more is confessed by a Malefactor, the worse it is likely to goe with him: but it is otherwise with the great Heauenly Iudge: the larger and freer our confession is, the easier and surer, and speedier, shall our remission be: *If we iudge our selues, we shall not be condemned of the Lord.* 1. Cor. 11.

Now to the entent wee may performe this duty the better, it will not be amisse to set downe some rules for our direction herein.

Wee must know therefore that in a sound confession, these things are requisite. Rules for confession.

1 That it proceede from a good root.
2 That it be performed in a good manner.

1 For the first: if the root be rotten and corrupt, the fruit springing from thence, cannot but bee distastefull to the Lord.

Now, that the roote may bee found, these things must bee looked vnto in our confession.

1 That it proceede from a hatred of sinne.
2 From hope of mercy.

1 Con-

1 The roote of confession.

1 Concerning the former, whersoeuer the hatred of sin is wanting (as it was in *Saul* & *Pharaoh*, when they made acknowledgement of their offences) it is plaine that the parties confessing are not weary of their sinnes, but of their plagues, as *Pharaoh* was: that their acknowledgement proceedeth not from inward remorse for their faults, but from some sodaine passion, and from the force of their naturall conscience; as in *Saul* it is euident: for both of them fell presently to their old workes and waies againe, and returned with the dogge to their vomit, and with the Sow to their wallowing in the mire; and so it is with many: when the snares of death lay hold of them, or some heauy plague lyeth vpon them, or the flashings of a guiltie Conscience begin to scorch them, they are in great perplexitie and anguish, euen at their wits end, and know not what to doe, nor what course to take for the obtayning of some ease: And then euen as a dog that hath ouer-gorged his stomack, will vomit vp that which paineth and troubleth him: so will they in like case vomit out some passionate confession: looke what commeth first to their mindes, and most troubleth & frighteth them, out it shall to one or other. But as the dog when he is eased of his former paine, will returne againe to his lothsome vomit, and eate vp that which before he had rid his stomake of: so will they betake themselues to their old custome & fashion of life againe, and fall to the fresh practise of those odious and monstrous euils which vpon the bed of their sicknes, or in the day of their heauinesse, they in word acknowledged, and renounced as vile & abhominable. If now of Dogs they had beene made sheepe, they would neuer haue lapped vp their filthy vomit againe: that were enough to poyson a Sheepe that pleaseth a Dog.

It must proceede.

1 From hatred of sinne.

When & why hypocrites confesse.

And as *Saul* and *Pharaoh* dealt, so did the *Israelites* in the same sort: when the wrath of God lay heauy vpon them, *and he consumed their daies in vanity, and their yeers in mourning, &c. they returned and sought God earely:* But how? *they flattered with their mouth, and dissembled with him with their tongue. For their heart was not vpright with him, neyther were they faithfull in his Couenant.*

Psal. 78. *v.* 33. 34. 36. 37.

Note. When misery pressed sore vpon them, then they seemed to

fall

fall out with their ſinnes, whereas in truth they fell out onely with their croſſes, as the effect ſhewed, in that when their diſtreſſes were ouer, they ſinned ſtill againſt God, and prouoked the moſt high by their rebellions.

This then is the firſt thing neceſſarily required when wee make our confeſſion, that it proceede from an hatred and indignation againſt our ſins, & againſt our ſelues for the ſame. 2. *Cor.* 7. *verſ.* 11.

A ſecond thing is, that it muſt come from hope of mercie: for, if that be wanting, our confeſſion will be but a witneſſing againſt our ſelues for our deeper condemnation. And God may iuſtly ſay vnto vs, as he did to that vnprofitable ſeruant in the Goſpell, *Out of thine owne mouth will I condemne thee, thou euill ſeruant.* If we plead guilty, and do not ſue for a pardon (as we will neuer if we be deſtitute of hope) our caſe is ſo far from being made better, that it is a great deale worſe. *Iudas* confeſſed that hee had ſinned, betraying innocent bloud; yea, and made reſtitution alſo: but it was wreſted from him through the horror of his conſcience, & the fearfull apprehenſion of Gods wrath, beating vpon his ſinfull heart; and therefore not expecting any mercy for his hainous offence he neuer offred any prayer to God, but made a quicke diſpatch of himſelfe. Whereas if his confeſſion had beene ioyned with hope of fauour, he would haue fallen to mourning and lamentation for his ſinne, and ſo to an earneſt crauing of pardon for it. Thus wee ſee what is the roote of ſound confeſſion.

2 From hope of mercy.

Luk. 19. *v.* 22.

It followeth to be conſidered, how it may be made in a good manner.

2 The manner of confeſſion.

And the firſt thing in that is, that we confeſſe heartily and ſincerely, with ſorrow and ſhame, that wee haue prouoked ſo gracious a GOD: So did the Publican when he ſmote vpon his breaſt, and ſaid, *Lord bee mercifull vnto me a ſinner.* And ſo did *Ephraim*: of whome the holy Ghoſt ſpeaketh in this manner. *I heard Ephraim lamenting thus: Thou haſt corrected mee, and I was chaſtiſed as an vntamed Calfe, &c. Surely after that I conuerted, I repented: and after that I was inſtructed, I ſmote vpon my thigh: I was aſhamed, yea, euen confounded, becauſe I did beare the reproach of my youth.* Where it is declared,

1 It muſt be hearty.

Luk. 18, *v.* 13. *Ierc.* 31. *v.* 18.

that after they had beene long and grieuously afflicted, and began at length to be soundly humbled, they did not only see and acknowledge their sinnes, but were vexed and troubled, and euen confounded at the consideration, and in the confession of them; yea, euen of the follies & vanities of their youth Contrary to this practise of theirs, is the custome of many, who will reckon vp & recount their seuerall iniquities before the Lord, but they doe it so idly and drowsily, as if it were nothing to offend him. Whereas if a childe should come with such a rude and bold confession of his faults to his Parents: or a Wife speake so sleightly of her vnchast & vnholy behauiour before her Husband, they would dislike the confession of the faults, as well as the faults themselues; and al that heard them would cry out vpon them, there is an impudent Wife, and a graceless child. And we must not conceiue then, that God will bee pleased with such lame and maimed Sacrifices. Let none be deceiued, God will not be mocked: he pronounceth him accursed, whosoeuer he bee, that doth the worke of the Lord negligently.

Drowsie confession hatefull.

Jerem. 48. 2

2

It must bee particular, and of special sins.

A second thing to be obserued in the manner of it, is, that we confesse not our sins in the lumpe onely, and by whole sale as it were, but that we bring before his holy eyes our particular & speciall sins, which will be vnto vs a testimonie of great vprightnes; for we are naturally prone, eyther to content our selues with a generalitie of Confession, that we are great sinners, the Lord be mercifull vnto vs, &c. which we may doe for our credit because wee would bee esteemed penitent persons: or if we come to particulars, we will rather meddle with any, then with our beloued sins, which are so deepely rooted, that we must breake vp the fallow ground of our hearts, and put our selues to paine before we can bee purged from them. This therefore argueth great sincerity, when wee can bring our capitall and head sinnes to arraignement: as the holy Apostle *Paul* did, when once hee was throughly conuerted: *I was* (saith he) *a blasphemer, and a persecutor, and an oppressor.* And likewise *Ezra*, who acknowledged in the behalfe of the people their maine great sin of marying strange wiues, whose practise if wee can follow, wee shall haue that good euidence

Note this corruption.

1. *Tim.* 1. 13.

Ezra. 6.

of

of ſoundneſſe and vprightneſſe in our ſoules that they had.

3 Thirdly, this makes for the ſingular comfort of Gods Children, that can particularly aggrauate their ſecret ſinnes, that no body in the world can touch them for: their beloued ſinnes, which heeretofore they would not for a Kingdome haue parted from. That no malicious reuengefull wicked man can ſo ſet out the faults of his enemie, whome hee hates with a deadly hatred, as they can the corruptions of their own hearts and liues. *Vſe 3.*

This is a ſigne that their Conſciences are touched by the holy Spirit of grace, whoſe ſpeciall and proper worke it is, to conuince the heart of ſinne. *Iohn 16. verſe 8.* Such haue lowly mindes and broken hearts. The Lawe may make one confeſſe his faults to men in a paſſion, but it can neuer make a man lay them open before God in true contrition: that is a worke of the Spirit of Ieſus Chriſt. Let ſuch goe on ſtill, and they ſhall find good ſucceſſe, Wee are giuen to ſpeake the worſt of our aduerſaries, and to ſet forth their vile practiſes to the vttermoſt, before ſuch are able and ready to take them downe: what greater enemie haue wee then ſinne? and where can wee complaine better then vnto the liuing God, who is of infinite mercy to pardon, and of infinite power to ſubdue our greateſt and ſtrongeſt corruptions? Let vs make our moane to him, and hee will haue compaſſion on vs: for hee knoweth our hearts, and the venome and ſtrength of our corruptions, better then wee our ſelues doe; and if wee confeſſe them heartily, particularly, and conſtantly before him, he hath giuen vs two pawnes, to wit, his faithfulneſſe, and his Iuſtice, for the remiſſion and ſuppreſſion of them: If hee ſhould not forgiue vs, and heale our natures when wee haue done our part, hee ſhould forfeite his Truth and his Iuſtice, which cannot bee changed, but continue the ſame for euermore. *Note.* *1Ioh. 1. v. 9.*

[*And forſaketh them*] This muſt, and will follow vpon the former: and this offreth vnto vs another point of Doctrine, namely: that,

It is not ſufficient to confeſſe ſinne, but we muſt alſo leaue and forſake it. *Doct. 3.*

Sinne must be renounced as wel as confessed.

Wee must renounce and abandon the allowance of euery infirmitie, and the practise of euery grosse sinne.

Isa. 55.7.

This, as it is commanded by the Prophet *Isaiah*, who saith: *Let the wicked forsake his waies, and the vngodly his owne imaginations, &c.* So was it practised by those worthy and excellent Conuerts, mentioned in the *Acts of the Apostles*, who did not onely acknowledge their vile and naughty practises, but to shew their thorow detestation of them, and their resolution to forsake them, brought their curious Bookes and burnt them openly, though the price of them amounted to a great value: that so those that had beene witnesses of their sinne, might also bee witnesses of their Repentance: and that neyther thēselues nor others might be infected by those bookes afterwards: and that those whose hearts were not yet touched with remorse for that sinne, might by their example be drawne to a dislike of it, and to hearty sorrow and repentance for it.

Note.

And that a sound confession, and a holy reformation goe together, might be further proued, by the examples of *Dauid*, of *Peter*, and of *Paul*, which were formerly alledged: who hauing once made acknowledgement of their sins, neuer fell to the committing of them any more. And reason will shew the same more fully and clearely: for,

Reasons.

1 First, if there be not a leauing of sinne, sure it is, there is no sound Repentance: for if there were the thorow hatred and vnfayned sorrow for sinne (before mentioned) it would kill the same at the very roote, and then it would dye also in the branches.

1 without reformation there is no sound repentance.

2 This redressing of a mans waies, as well as confessing of his faults, it is very needfull, because otherwise one can haue no assurance that he hath Faith; for that putrifies the heart: and if the heart be cleane, all that proceeds from it will be answerable therunto. A pure fountaine cannot send forth impure streames.

2 No faith

Act. 15.9.

3 Further, hee may bee certaine, that the Spirit of Christ dwels not in his heart: for whersoeuer that takes possession, it expels sinne, and will not suffer such filthy ware to rest in that roome where it doth remaine: and if it bee not in the

3 There is not the Spirit.

Ware-

Ware-houſe it cannot be brought forth into the Shop.

This ſerues for the reproofe of thoſe, that ſay, & will ſtand to it, that they haue repented, and doe repent daily: and why? they confeſſe their ſinnes euery day. But haue they mended their faults that they haue ſo often confeſſed? nay, they cannot ſay ſo: though they repent euery day, they mend no day; then let them looke for no mercy. But to come more nearely to ſuch kind of men: they affirme they haue acknowledged their ſwearing and blaſpheming: their drunkenneſſe, and ſwilling: their brawling and contending: their railing, and reuiling of ſuch as are better then themſelues: they haue confeſſed theſe and the like to be great faults, and haue been ſorrowfull in their hearts for them: but haue they left theſe foule ſinnes? O no, fleſh & bloud is weake; and all haue their infirmities, & ſo haue they infirmities. Nay, theſe are groſſe preſumptuous euils, and ſuch as howſoeuer being weighed in the ballance of the fleſh, they ſeeme light; yet being weighed in the ballance of the Sanctuary, they will be found ſufficient to preſſe them downe vnto the pit of hell, if they ceaſe not from the practiſe of them. And where they ſay that fleſh and bloud is weake, let them know, that if they be but fleſh and bloud, they can neuer enter into the Kingdome of heauen. They that are Chriſts, haue crucified the fleſh with the luſts and affections thereof: neither *are we any longer debters to the fleſh, to liue according thereunto: but we muſt mortifie the deeds of the fleſh by the Spirit*: that howſoeuer ſinne will ſtill remaine in vs, yet it may not *raigne in our mortall bodies*, that wee ſhould *obey it in the luſts thereof*, or that our *members ſhould be weapons of vnrighteouſneſſe* for the execution of euill any more. And this we may boldly ſay, that whoſoeuer liueth in thoſe forenamed ſinnes, or the like, neuer yet knew what repentance for ſinne, and ſound confeſſion of ſinne meaneth. And therfore what good conceit ſoeuer ſuch haue of themſelues, they doe but flatter themſelues, and diſſemble, and ſpeake with a double heart. If they haue had ſome gripings for their ſcandalous and ſinfull manner of liuing, & therupon haue caſt forth ſome piece of a confeſſion, the beſt that they can make of it, is but this, that they haue beene Dogge-ſicke (as was ſhewed before)

Vſe. 1.

Note.

Rom. 8.

Rom. 6.

Dogge-ſicke.

before) and so disgorged their stomackes of that that pained them: not in any hatred of the things (for they returne to their vomite againe) but in desire to bee exempted and freed from those bitter pangs and hellish tortures which they finde in their soules. At most, they are but as the sow that hath been washed, seeing that they returne to their old filthines. There hath been only a change of the out-side, none at all of the inside: for if their nature had beene altered and renewed, their words & workes would haue been reformed, and that not for a fit, but for euer, in the whole course of their carriage afterwards. They might indeed now & then meet with a rubbe, & stumble sometimes, but their walke for the most part, should be in the wayes of godlinesse; and though they did fall, they should rise againe, because the Lord *would put vnder his hand.*

Psal. 37.

Therefore let all men carefully looke vnto themselues: if they were swearers before the Sacrament, & be swearers still: if idle persons, vnthrifts, scoffers, &c. before they come to the word, and continue to be such still, their case is fearefull. Let thē be afraid how they stand in the Courts of Gods house to heare; & how they draw neare to the Lords Table to receiue the holy things of God. For if they come not to bee helped against those grieuous sins which heretofore they haue liued in, let them know, they shall finde no mercy: and if they finde not mercy, they shall be sure to meete with iudgement: they shall not misse of one. And howsoeuer they may bragge that they trust to be saued as well as the best, when their liues are as bad as the worst; yet they shall finde at the time of death, & when the horrible terrours of their guilty Consciences shall surprise them, that all such boasting hath been vaine: & that true repentance consists in a change of the life without, as well as of the heart within: and then if they haue not forsaken their sins, they shall be in danger, and in feare to go from the bitter pangs of death to the euerlasting paines of hell.

Note.

Note.

Vse 2. Meanes to attaine to reformation.

In the second place, seeing it is so dangerous to make semblance that we are touched with repentance for our sinnefull courses, when we proceede not to a reformation of the same, therefore it behooues vs to vse all good meanes, whereby we may attaine to this reformation: such as are these that follow.

1 First,

1 First, we must constantly and carefully auoid all the occasions of those sinnes which we pretend that we haue beene humbled for. If one would not bee a Gamster any more, let him auoid the companie of Gamesters: if one would not be ouer-taken with incontinency and intemperancie, or the like, let him neuer frequent such places, nor associate himselfe with such persons, as that any temptation should by such meanes be offred vnto him. Our Nature is as tinder: if others doe but cast the least sparke vpon vs, we are in danger to take fire presently: and therfore as we will not set flaxe, or any such combustible matter neer the Chimney, for feare of the worst: so let not vs aduenture to thrust our selues into any place where there is perill of infection: but be iealous of our selues in eschewing all inducements, as vnto any, so especially vnto our owne sins & those vices that we are most prone vnto.

1 Auoid the occasiõs of euill

Our proneness to sin.

Secondly, as we ought to forbeare all meanes of euill: so we must vse all meanes of goodnes: not one or two of the means, but euery one of them in their places: for otherwise if wee refuse all of them, or any of them, it is a righteous iudgement of God that we should liue and die in our sinnes. Therefore let vs giue our selues to reading, if we can: to hearing, if we cannot reade, and to meditare on the Word: chiefly on such places as make most against our own corruptions; Fast, Pray, receiue the Sacrament, vse Godly conference, and then vsing these meanes conscionably, wee shall finde that euery one of them will worke some grace, and minister vnto vs strength and vertue against our speciall sins, and all rightly vsed, will make vs conquerours ouer all our sinnes.

2 Vse all meanes of goodnes.

Thirdly, if at any time we be ouer-take̅ by infirmity (as who is not often? *for in many things we offend all*) let vs lament & bewaile our offẽces, and that presently vpon the commiting of them: for if sin be quickly & hearty lamented, the course therof will be speedily stayed, and we shall gaine by an infirmitie, which is by that meanes soundly healed. For our experience of our owne weakenesse, and so our humilitie will bee encreased: our discerning of the subtilties of Sathan, and the deceitfulnes of sinne, and our care and watchfulnesse to resist it hereafter, will be thereby augmented.

3 Bewaile infirmities speedily. *James* 3. 1. *Note.*

4 Couenant with God to fight against our master sinnes.

Fourthly and lastly, if none of these meanes will serue the turne, we must binde our selues by a solemne vowe and couenant to labour and striue against our principall & most dangerous corruptions; and to abandon them whatsoeuer become of vs. And though we may be tempted, and that often and strongly, yet we must resolue (by Gods grace) neuer to yeeld vnto them againe. If we could thus earnestly set against our sinnes, Sathans assaults would be nothing so strong: for if we did manfully resist the Diuell, he *would fly from vs like a Coward*: and his instruments seeing vs resolute, would haue no hart to meddle with vs: & if we should fall once or twice afterwards, the breach of our vowe would so pierce & wound our hearts, that it would make vs much stronger against new assaults. And the true reason why the Diuell is so violent in tempting, and we so weake in resisting, is, because we hang off, and halt betweene two opinions as it were, & haue such faint resolutions of forsaking our sinnes, and doe so seldome and slightly make couenants for the repressing of them.

Iames 4. 7.

Note.

Use 3. Thirdly, this is for exceeding great comfort vnto those of Gods children, that haue attained to such a measure of sound godly sorrow, that for their great and grosse sinnes, they haue (by Gods mercy) left them all, so that they would not commit them againe for a thousand worlds. This is an infallible token of an vpright heart; & such may be sure that they haue a portion in the mercies of God, which hee promiseth to his chosen people, who confesse and leaue their sinnes.

Obiection. Oh, but they finde many passions and infirmities still.

Answere. Be it so: yet if they cease to loue them and to giue entertainment vnto them, all is well. For presumptuous and offensiue euils, we must cease to practise them: but for humane frailties, it is vnpossible that the most penitent man shold be quite freed from them. If our hearts checke vs, and wee desire to haue others reproue vs, and vse the meanes before set downe, whereby more grace may bee euery day conuayed vnto vs, though we be ouer-taken many times, as a Bird in the snare, before we be a-ware, and haue a sodaine flashing in our affections, that is ready to shew forth it selfe in our outward actions; yet our hearts are sound and sincere notwithstanding: neither

How to discerne that our sinnes are but frailties.

neither ſhould we keepe from our ſoules that comfort which doth belong vnto vs.

[*Shall finde mercy.*] Here is the promiſe of God vpon our obedience: and this we may be aſſured of. Whence the Doctrine is:

That whatſoeuer we haue beene, or whatſoeuer our ſinnes haue beene, if we can bring confeſſion and reformation, wee ſhall finde mercy: God will pitty vs, & haue compaſſion vpon vs (as the word ſignifieth.) 1. Firſt, we ſhall haue remiſſion of ſinnes. 2. Secondly, the healing thereof, that wee ſhall neuer be vnder the bondage of it any more. 3. Thirdly, the Lord will accept of vs, and of our ſeruices, and make all the meanes comfortable and profitable vnto vs. When we come to the miniſtery, he will write his Lawes in our hearts. When we come to the Sacrament, we ſhall not only receiue the bleſſed Bread and Wine, but we ſhall haue communion with the Son of God. When we offer vp our prayers, God will heare in heauen, and haue mercy vpon vs, & fulfil our hearts deſire. All theſe things are promiſed in the Couenant ſet downe, *Ezek.* 36. *verſ.* 25. and *Iere.* 31. *verſ.* 31. as alſo, *Iſa.* 1. *verſ.* 18. which Text is handled in the next Sermon; and therefore to that place the larger handling of this point ſhall be referred. Onely a word or two for the vſe of it.

Doct. 4. Mercy for the penitent. Wherein it conſiſts.

1 *Cor.* 10.

Which is for very great conſolation vnto Gods Seruants: who need not be diſcouraged by any of their former ſinnes: but may make full account, that if they haue acknowledged their euill workes, and cleanſed and redreſſed their ſinnefull wayes, God will be (nay is already) reconciled vnto them. When the prodigall Sonne reſolued to come home vnto his Father, and to take new wayes: and though he had beene an vnthrift before, yet he would now mend and reforme all: his Father neuer charged him with old matters, neither needed he becauſe he charged himſelfe. If an earthly Father will and ſhould deale thus, how much more wil the Father of all mercies deale graciouſly with his Children, that humble themſelues before him, and remoue their ſins out of his ſight: eſpecially ſith the greater mercy he ſheweth to his owne children, the more glory he ſhall gaine to his owne name.

Vſe.

Luke 15.

There-

Therefore let vs make full reckoning that we shall not only meete with Gods Ministers at the meanes, but with GOD himselfe, who will pardon that which is past, & confirme and strengthen vs vnto euery good worke for the time to come: who will giue vs the power of godlinesse, & the life of grace: who in a word will grant vs (& there confirme his grant vnto vs) the right vnto, and vse of all his mercies and blessings whatsoeuer, with the remouall of all hurtfull crosses. When the first *Adam* did but once eate of the forbidden fruit, it was enough to infect him, & all his posterity, though there were but one threatning annexed to it, and none did taste of it but he alone. And why should not wee expect on the other side, that when our second *Adam* Iesus Christ hath eaten of the commanded fruit, & hath sanctified it vnto vs by his example, word and prayer, and annexed many promises vnto it, & we our selues also doe often receiue it: why (I say) should not we beleeue that it shall be more sufficient and forcible to minister holinesse and happinesse vnto vs, then was the forbidden fruit, to bring sinne and misery vpon vs? especially since it is certaine, that none euer sped ill at the Sacrament, but they that came with ill and hypocriticall hearts thereunto: & as euery ones confession and reformation hath beene more sound and faithfull, and his resolution to cleaue vnto God more firme and constant: so his comfort hath beene more large and durable.

Note this cõparison.

THE

THE SECOND SERMON of the Lords Supper.

ISAIAH. 1.

Verſ. 16. *Waſh you, make you cleane: take away the euill of your workes from before your eyes: ceaſe to doe euill.*

17. *Learne to doe well: ſeeke iudgement, releeue the oppreſſed: iudge the fatherleſſe, and defend the widdow.*

18. *Come now, and let vs reaſon together, ſaith the Lord: though your ſins were as crimſon, they ſhall be made as white as ſnow: though they were red like ſcarlet, they ſhall be as wooll.*

19. *If yee conſent to obay, yee ſhall eate the good things of the Land.*

IN the former part of this Chapter, the Prophet had charged theſe Iewes, that though they carried the name of Gods Children, and of Gods people, and thought themſelues in very good caſe, yet they were indeed notable Traitors and Rebels againſt him; which rebellion of theirs is ſet out by two compariſons: for firſt, he compares them with the Oxe & the Aſſe, which though they be of the dulleſt ſort of creatures, yet the one *knowes and remembers his owner*; and the other *his Maſters Crib*: and where they haue receiued kindneſſe, they will acknowledge it, and doe ſeruice for it. But theſe Iewes, though they had beene fed at full, and receiued innumerable bleſſings from the Lord, yet they were vnmindfull of God, and of his fauours, and more vnteachable, vntractable, and vnſeruiceable then were the Oxe or the Aſſe. Verſ. 3.

They

They consider not whence, nor why, they had those many mercies which they enioyed, and therefore did seruice therewith, not to God, but to their owne lusts.

2 Secondly, hauing compared them to the dullest Beasts, and proued them to bee inferiour vnto those vnreasonable creatures; He after makes comparison betwixt them and the vilest sinners in the world; to wit, the *Sodomites*: to whom they were so like for their idlenesse, pride, excesse, and cruelty, that he cals them by that name, *Vers.* 10. saying; *Heare the word of the Lord, O ye Princes of Sodome: hearken vnto the Law of our God, O people of Gomorah.*

But against this they might except, & say to the Prophet, you doe vs wrong in thus charging and vilifyng vs: wee are other manner of people then you take vs for, & would make vs seeme to be: we haue many things to commend vs, which neither Beasts nor Sodomites haue: for we offer multitudes of Sacrifices, and obserue solemne dayes and Feasts, the new Moones, and Sabbaths, & make many prayers, &c.

This he yeelds they did; but thence taketh aduantage, and doubleth his accusation against them, turning all these things to their deeper condemnation. *Vers.* 11. 12. 13. 14. *What haue I to doe with the multitude of your Sacrifices, saith the Lord? I am full of the burnt Offerings of Rams, &c. When ye come to appeare before me, who required this of your hands, to treade in my Courts? Bring no moe Oblations in vaine: Incense is an abhomination vnto mee: I cannot suffer your new Moones, nor Sabbaths, nor solemne Dayes, (it is iniquitie) nor solemne Assemblies. My soule hateth your new Moones, &c.* And there is reason why God should thus abhorre both them, & the worship they offered vnto him. For (as it is added) *Ver.* 15. when they stretched out their hands in prayer, *their hands were full of blood*, that is, they were full of reuenge, full of cruelty & contention, and therefore they must needs performe those Religious Exercises hypocritically and carnally: in which respect they were worse then Sodomites: for they did but abuse their time to idlenes, their Apparell to pride: their Diet to excesse, &c, but the Iewes abused the Word, and the Sacrifices, and the Sabbaths, and other ordinances of God: and therefore as much

as

as ſpirituall thinges are better then naturall, ſo much worſe were they that prophaned the former, then the *Sodomites* that abuſed the latter.

Thus hauing ſhewed them how bad they were, hee leaueth them not here, but telleth them how all might bee amended. Connexion.

Verſe 16. *Waſh you, make you cleane, &c.* as if he ſhould haue ſaid, I haue ſhewed that you haue polluted and defiled your ſelues beyond the *Sodomites*, & ſo are become exceeding vncleane, and vnholy; yet if you will take my aduiſe, and follow my counſell, I will ſhew you a way how you ſhall helpe all, and that is, to waſh & cleanſe your ſelues from this your filthineſſe, by godly and hearty ſorrow for the ſame: and whereas you will be ready to conceiue that this is a matter eaſily and quickly done, I tell you that it is otherwiſe, and therefore bid you *waſh you, make you cleane:* purge your hearts & your hands: waſh and waſh; againe and againe: and neuer leaue waſhing till you haue made your ſelues throughly cleane.

Then further, that they might not deceiue themſelues, hee declareth vnto them more particularly what ſins they ſhould waſh away: *Take away the euill of your works, &c.* heerein including an anſwere to another obiection, that the harts of ſome might make, concerning their Sacrifices & their prayers, &c. before mentioned: for they might reply vpon the Prophet in this manner: you find fault with our Oblations, and tell vs that God loathes our Sacrifices and ſeruices; what then wold you haue vs doe? ſhould we leaue off theſe workes of Pietie, and quite giue ouer ſeruing of God?

Not ſo (ſaith the Prophet:) but *Take away the euill of your works*: doe the works ſtill, but remoue that which God hates in them: retaine the matter, but reforme the manner of them. Now, whereas ſome might be ſo ſhameleſſe as to ſay, we haue done ſo already, and doe ſo ſtill: who can charge vs with the euill of our workes, or with hollowneſſe and hypocriſie in the performance of them?

To that he makes anſwere in theſe wordes, *Take away the euill of your workes,* [*from before mine eyes.*] As if hee ſhold ſay, if you might bee iudged by men, like your ſelues, you would make a faire ſhew: but in religious exerciſes you appeare before

fore the Lord, who hath fiery eyes, and espyeth the least blemish in our seruices: and therefore looke that he see nothing in them displeasing vnto him: for otherwise, howsoeuer men commend you and your workes, God will reiect both them and you. After this hee proceedeth, and sheweth, that if they must take away the euill of their best workes, much more must they desist from their euill workes: and therefore hee addeth, *Cease to doe euill.*

Vers. 17. And yet this is not enough, but hee exhorts them further *doe well*: and because they were ill Schollers, and altogether vnskilfull in heauenly matters, he bids them [*learne to doe well*] as who should say: you are naturally witty to inuent mischiefe and iniquity; but for good you haue no wisedome, nor sound vnderstanding, you know not what to doe, nor how to doe: you haue neither a good iudgement nor a pure affection, and therefore *learne to doe well.*

Then for their better direction, hee commeth to the particular, *Seeke Iudgement, &c.* as if he should haue told them in more wordes: you haue beene giuen to oppression heeretofore, and haue done much wrong to poore men, that could not make good their part against you: this hath beene your sinne, to deale craftily and vnrighteously: but now take a better course; *Seeke Iudgement*, that is, labour to find out what is right; and when you know it, practise it accordingly; and deale with others, as you would bee dealt withall: giue ouer your crueltie, and exercise mercie: and bee so farre from oppressing any more, that now yee *releeue the oppressed*: and so farre from doing hurt hereafter, that you forth-with striue to doe good: especially to the poore, and such as stand in most need of your helpe and reliefe: not such poore as by their owne lewdnesse and misdemeanour haue cast themselues, and doe still plunge themselues further in misery: but *iudge the Fatherlesse, and defend the Widdow*: and stretch forth your helping hand to releiue such as are most worthy of it, and haue most need of it.

Hauing thus vrged them to sound Repentance to the end that they might haue no pretence to keepe them from setting vpon it; hee remoueth certaine doubts that might arise

in

in their hearts to hinder them. *Verse* 18. And before hee commeth to them, hee maketh preparation thereunto, saying, *Come, let vs reason together.* As though hee should say, now I haue plainly proued that it stands you vpon to repent, and haue shewed you how you should repent, I know you shall haue diuers reasons from your selues, & from the world to the contrary: but hearken not what your flesh, or Sathan, or men can say, but what God saith, *Come, let vs reason together.*

Now, the first Obiection to keepe them from turning vnto God (as may appeare by the answere here set downe) is this: You haue charged vs to be worse then Beasts or *Sodomits*, to be full of cruelty and bloud, and our consciences tell vs no lesse: seeing then we are suncke so deepe in our iniquites, it seemes our state is vnrecouerable, and so it is bootlesse for vs to set vpon the worke of our repentance. *Obiection.*

Nay, (saith he) not so: for though you be so stained with sinne and impiety, as I haue said; that not onely your hands, but your soules and bodies, and all bee wholy imbrued with bloudy and cruell dealing, & your sinnes be as red as Scarlet or Crimson, which are double dyed, and dyed in the wooll, so that you thinke it impossible to be brought to any whitenesse and pureness againe, (as indeed in regard of men it is impossible) yet God is able to make you *as white as Snow.* Albeit you haue receiued a double dye of sinne, one in your conception, and another in the whole course of your conuersatiō all your life long; yet the Lord is of that power, that he is able to make you *as white as wooll.* There is no sin so hainous, no sinner so abhominable, but vpon his humiliation and couersion, hee can and will make him as cleane, and as pure; as iust, and as righteous as *Adam* was before his fall, and as if he had neuer transgressed at all. Not that he shall be without infirmities: but in Gods account, and acceptance through Christ, he shal be as pure as the Angels are now in heauen, or as he himselfe shall be, when he is an heire of glory in that blessed kingdom. For whersoeuer sinne is pardoned, there it is couered from Gods eyes; he will except neither against the greatnesse, nor against the multitude of them: but *where sinne hath abounded,* *Answere.* *Psal.* 32. *Rom.* 5. *v.* 20.

grace

grace shall much more abound. So much for the first obiection.

Obiection. 2 The second might be this: if we should get a pardon for all our transgressions, and be at peace with God, & our own consciences; yet the Law is so perfect, and we so imperfect; that, so holy and pure, and we so vnholy, and impure: that we shall neuer hold out in a constant course of obedience thereuw to, but shall presently foule our selues againe, after that we haue beene washed: and therefore as good neuer a whit, as neuer the better: as good neuer to beginne, as not to continue.

Answere. Vers. 19. To that hee answereth: that if they doe but consent, and be willing *to obey*, (for so it is in the originall) *they shall eate the good things of the Land.* Which is in effect, as if he should haue said: when once you haue truely and thorowly repented, you are not any longer vnder the rigor of the Law, but vnder Grace: you come not to a rigorous & seuere Iudge, but to a mercifull and kind Father, that lookes not for perfect obedience, bnt accepts of a mind that is willing to know and keepe the Commandements: who doth not require of penitent sinners that they should fulfill the Law (for that Christ alone could doe, and did in our behalfe) but onely that they should labour and striue to do their best; and where they come short, acknowledge their fault. And that God will take in good worth this kind of obedience, he will testifie and make cleare, not only by bestowing inward blessings vpon the soule, but also outward blessings for their estate: *You shall eate the good things of the Land.*

Obiection. 3 But in the third place, some might obiect and say, it were well if wee could frame to bee religious: but I hope God will shew mercy, though there be not such washing and such adoe made about our sins; and therefore I meane to take my liberty still, and neuer to trouble my selfe about the matter.

To this he makes answer, *Vers.* 20. telling them that if they *refuse to obey*, and to doe the former duties, *they shall be deuoured with the Sword*: that is, they shall haue some fearefull iudgement or other to ouer-take and consume them: for vnder that one particular of the Sword, is implyed any other plague wherewith God would visite them, if they persisted in their disobedience. And to proue all, hee brings one maine

Argument,

Argument; *The mouth of the Lord hath ſpoken it.* As if hee had ſaid; though thoſe that repent, ſee little likelihood of recouery, let them not deſpaire: and though thoſe that be impenitent ſee little danger of an ouerthrow, yet let them not preſume: for the Lord will aſſuredly bring to paſſe that which he hath promiſed to the godly in mercy, and that which he hath threatned againſt the wicked in iudgement.

So that you ſee the ſumme of theſe words is,

An exhortation to repentance, and an offer of reconciliation & ſaluation to all repentant ſinners. Wherein is ſhewed:

1 Firſt, what they muſt doe, to the 18 *verſ.* Namely, that they ought,

- 1 Bewaile their ſinnes, and forſake them. 16.
- 2 Learne their duties and doe them.

2 Secondly, reaſons to ſtirre them vp ſo to doe.

- 1 One, taken from the benefit that will redound vnto them, if they practiſe the former thinges, to wit, that they ſhall bee ſure of the free and full pardon of all their ſinnes; and they and their ſeruices ſhall be accepted and bleſſed of God.
- 2 Another, taken from the danger they are in, if they refuſe to doe this: they ſhall ſurely taſte of ſome fearefull vengeance of God: *Yee ſhall bee deuoured by the Sword.*

Waſh you, &c. In theſe words hee alludeth to the cuſtome of the ceremoniall Law, mentioned in *Exodus*, where God expreſly commaunded that before the people ſhould heare the Law deliuered from Mount *Sinai, they ſhould ſanctifie themſelues and waſh their cloathes.* Whereby two things were ſignified. *Exod. 19.10.*

1 Firſt, that all in themſelues are vncleane, and ſo vnfit to preſent themſelues before the eyes of the holy God.

2 Secondly, that (notwiſtanding this) if they endeauour to waſh themſelues, the Lord will be pacified towards them, and receiue both them and their ſeruices. Now this waſhing which he exhorts thē vnto, is that which was figured by that outward waſhing & clenſing of themſelues, and is to bee performed of all that hope for mercy from the Lord; and this

must be done by lamenting & grieuing for their corrupt and sinfull nature and behauiour, whether against God or men. This is all the washing that we can attaine vnto, or that God looketh for at our hands. For to speake properly, nothing can clense vs but Christ his bloud, which is therefore called *cleane water, Ezek.* 36.25. And none can performe that worke but God alone, and therefore in that place he appropriateth that action vnto himselfe, saying; *I will poure cleane water vpon you, &c. From all your filthines & frō all your Idols will I clense you.*

Ezek 39.25.

Here then the purpose and drift of the Prophet is thus much, namely, that we should ioyne with God as working Instruments in reforming our hearts, and redressing our wayes.

Doct. 1. What washing is required of vs.

Whence ariseth this point of Doctrine; that whosoeuer wold haue God to wash them by the blould of his Son, must wash themselues by godly sorrow.

Before the Lord promiseth any cleansing on his part, hee requireth this kind of purging on our part. This is cleare in the Epistle of *Iames*, where he vrgeth them to *draw neare vnto the Lord*, (to wit, in the ministery of the Word, in partaking of the holy Sacrament, in faithfull & feruent praier, and the rest of Gods Ordinances) and then hee telleth them, that *God will draw neare vnto them*, namely, in his mercy and goodnesse, and in all the fruits and effects thereof. But then they must wash themselues, for hee is a God of pure eyes, and cannot endure iniquitie, and therefore hee saith, *Cleanse your hands ye sinners, and purge your hearts you Hypocrites.* But they might reply and say, Is it so easie a matter to cleanse our hearts and our hands? Doth not sinne cleaue fast, and sticke close vnto the soule?

Iam. 4.8.9.

It doth so indeede; and yet if they would follow his direction, he sheweth them a way how they might quickly be rid of their corruptions, so that they should not raign ouer them though they did remaine in them, & that is, *Afflict your selues, and sorrow and weepe: let your laughter, and iesting, and foolish sporting, bee turned into mourning; and your ioy into heauinesse, and lamentation for your iniquities and prouocations, whereby you haue incensed the Lord:* and then though they were brought neuer so low, yet if they begin to cast downe themselues before the

Lord,

Lord, he will assuredly raise them vp, as there it followeth.

This dutie is further commaunded in the Prophecie of *Ieremie*, where hee speaketh to the whole Church of the Iewes in this manner: *O Ierusalem, wash thy heart from thy wickednesse, that thou maist bee saued: how long shall thy wicked thoughts remaine within thee?* In which place is declared what they must wash, euen *their hearts:* For they being made cleane, whatsoeuer proceedeth from thence, must needes bee sutable thereunto. Secondly, from what they must wash them, *from their wickednesse.* And lastly, to what end; *that they might be saued.* As if the Prophet had told them in plainer tearmes: God is ready to giue you saluation and deliuerance, both from your sinnes, and from your miseries; but your owne backwardnesse hindereth good thinges from you: you doe not your dutie, and therefore God with-holds his mercy, and therefore *wash thine heart, O Ierusalem, that thou maist bee saued.* *Iere. 4. 14.*

And that they needed this washing, hee proueth by this euill fruit that did continually spring out of their sinful hearts, saying, *How long shall thy wicked thoughts remaine within thee?* As if hee had said: If you doubt of the badnesse of your hearts, looke what thoughts you entertaine therein: in the night, and in the day: when you are at home, and when you are abroad: on the way as you ride, or walke: on your beds, as you sleepe or wake, &c. Consider how many vaine and idle thoughts, how many worldly and couetous desires; how many lustfull and carnall, yea, wicked and impyous imaginations you haue swarming, and as it were, mustering together by whole troopes and Armies within you mindes, and within your hearts: euerie one of which is a sufficient summons to put you in minde, to cleanse your soules: for if they were pure and vndefiled, such cogitations and affections would not bee stirring there, neither so often nor so much as now they are.

The Prophet *Ioel* in like sort vrgeth the same vpon those of his time, saying, *Rent your hearts & not your cloathes, &c.* But how must that bee done: he had told them in the *verse* immediately going before; *Turne vnto the Lord with all your heart, and with fasting, and with weeping, and with mourning:* which is thus *Ioel 2. 13.* *Verse 12.*

much in effect, vse all meanes to get godly sorrow, and holy remorse for sinne: for that is it that will bruise the heart indeed, and make it gentle & plyable. For as worldly griefe and heauinesse doth harden the heart, and make it like a flint, so spirituall griefe doth soften it, & makes it tender as flesh: and a fleshie heart is alwaies a cleane heart, as doth appeare in that former place of *Ezekiel*, where softnes of hart is set downe as an effect that euer followeth vpon the thorow cleansing of the heart. And as this is commended: so the practise thereof is prophecied & fore-told by *Zachary* in his 12. *Chap.* and the good issue and effect therof declared in the 13. *Chap.* As touching the first, we may reade it in the 10. 11. 12. 13. 14. *verses* of the former Chapter. *I will poure vpon the house of Dauid* (saith God) *and vpon the inhabitāts of Ierusalem, the spirit of grace &c. and they shall lament, &c.* where we may note first, the grieuousnesse of their mourning (when once Gods holy Spirit hath entered into their hearts) in that they should make such woefull lamentation, as one would doe *for his onely Sonne, and for his first borne:* or as the *Israelites* did for *Iosiah* their Godly, and zealous, and faithfull King and Gouernor, when he was slaine by *Necho* king of *Ægipt* in the valley of *Megiddo*, where *Ieremie*, and all the rest mourned for him with an exceeding bitter lamentation. And secondly, we may note the sinceritie therof, in that they should not weepe for company (as an hypocrite may do) but euery one apart, and in secret before the Lord. For so it is said, *And the Land shall bewaile, euery family apart, the family of the house of Dauid apart, and their wiues apart: the familie of the house of Nathan apart, and their Wiues apart, &c. all the families that remaine, euery familie apart, and their Wiues apart.*

The effect of godly sorrow.

Ezek. 36. 25.

Zac. 12. 10. &c

2. Chr. 35. 25.

Vers. 12.

Then for the good effect that should follow thereupon, it is contained and expressed, *Chap.* 13. *verse* 1. the words are these: *In that day there shall be a fountaine opened to the house of Dauid, and to the Inhabitants of Ierusalem for sin, and for vncleanesse.* Whence it may be gathered, that when once wee fall a washing in this sort, wee shall not long wash alone, but God will ioyne with vs, and open a fountaine of mercie vnto vs, to wash away all manner of sinnes, whatsoeuer they are, or

Zach. 13. 1.

haue

haue beene; and to giue vs grace in ſtead thereof: And this promiſe is made not onely to the *houſe of Dauid*; that is, to ſtrong Chriſtians: but alſo to the *inhabitants of Ieruſalem*; that is, to weaker Chriſtians. Till ſuch time as we finde this worke of the Spirit in vs, albeit we be of the number of Gods elect, we haue nothing to do with that fountaine: no key can open it, but this alone, of true and hearty griefe and remorſe for our euill workes, and wayes which are not good.

See *Chap.* 12: 8. for this interpretation.

This poynt may be further confirmed vnto vs by plaine reaſons, drawne from the Scriptures of God: for,

Reaſons.

1 Firſt, there can bee no ſound repentance, without this religious and holy mourning: therefore when *Ephraim* fell to repentance, God himſelfe witneſſeth that he *heard him lamenting* and bewailing his former ſinnefulneſſe, and the folly of his youth. Till then, though there be many requeſts for the obtaining of mercy, yet they proceede from the lips, not from the heart: and till ſuch time as men bee wounded in their ſoules for their ſinnes, they and their prayers ſhall be reiected. For, *The Sacrifices of God are a contrite ſpirit: a contrite and broken heart hee will not deſpiſe.* And when *Dauids* ſinne troubled him, and *was euer before him*, being as painefull vnto him, as if his bones had beene broken in pieces, and the ſplints thereof runne into his fleſh: then he might boldly & comfortably beſeech the Lord (as hee did) *Waſh mee thorowly from my ſinnes, &c.* And againe, *Purge me with Iſope, and I ſhall be cleane: waſh me, and I ſhall be whiter then ſnow.* For, then he might be aſſured that hee came not to God as an hypocrite with a double heart, but as a true penitent perſon with a troubled heart.

No ſound repentance without mourning for ſinne.

Pſal. 51.

Verſ. 8.

Verſe 2.

Verſe 7.

2 A ſecond reaſon to ſhew the neceſſity of this inward touch for ſinne, is, that without the ſame it is impoſſible wee ſhould haue any faith: for the promiſe is made to them that are weary of their corruptions, as a poore priſoner is of his bolts and Irons; euen to them that account ſin to be a bondage and a captiuity vnto them. And none haue any warrant to come vnto Chriſt, but thoſe that are *weary and heauie laden*: if they feele not their ſickneſſe, the Lord *Ieſus Chriſt* is not a Phyſitian for their turn: he will not bind vp the wounds

2

No faith without it.

Luke 4. 18.

Math. 11. 28.

nor cure the maladies of any, but of those who are touched and pained with the sense and feeling of the same.

Vse. 1. For reproofe of those men and women that are audacious & venturous enough to come before God, and to presse into his presence, with these or the like requests; Lord be mercifull vnto vs; Lord wash vs from all our sinnes, &c. and yet they themselues neuer labour to make their hearts cleane, but rather cloake & couer, nay, excuse and defend their faults. Such doe but take the holy Name of God in vaine: they make not prayers of faith that shall preuaile for them, but prayers of sinne that shall stand in record against them, being sinfull & abhominable in Gods sight. *They draw neare with their lips, but their hearts are farre from God:* and therefore in vaine they worship him.

Matth. 15. 8.

Hence it commeth to passe that many offer themselues to receiue the Sacrament, the Seale of the eternall Couenant; & come to the Word to heare the promises of life, & yet depart without all comfort and assurance of Gods fauour, because they neuer came with teares for their transgressions & rebellions against the Lord; nor with that piercing sorrow, which would goe as neare them, & be as effectuall in them, as if they shed abundance of teares; because we will not do the the lesser which belongeth to vs, God will not doe the greater which pertaineth to him.

Vse 2. Secondly, seeing God would haue all to wash, the best as well as the worst, let vs be instructed, if wee would haue fellowship and communion with God, to search our hearts, to the intent we may finde out the hidden corruptions thereof, and bewaile the same with a sound and earnest lamentation. And then if we doe but aske mercy, wee shall haue it; otherwise not. For, if one of our Children haue fallen into some great and grieuous fault, wee will not forgiue him, till he first humble himselfe, as the Prodigall Sonne did: if there be in him no remorse for the offence committed, but he continue proud & stubborne still; the Father should spoyle his childe, if hee should shew him fauour: the best course hee can take with him then, is to carry a heauy countenance towards him, and a straight hand ouer him, that so he may recouer him &

saue

saue his soule : and euen in like sort will God deale with vs; where he loueth most, he will checke & rebuke most, till they grow to that reformation which he requireth, and aymeth at in their correction.

Now, to the end we may the better get this holy affection of sorrow into our hearts, wee must vse all helpes needfull for this purpose. Meanes.

And first, because it is a supernaturall work, we must entreat the Lord according to his promise, *Zach.* 12. to put his spirit into vs, & thereby to mollifie our stony hearts, as he hath couenanted, *Ezek.* 36. otherwise we may toyle out our selues in vaine, & after a long and tedious strife be as farre, nay, farther from a tender heart, then we were at the beginning. 1 Pray for it.

Secondly, as we must craue assistance from heauen, so wee must vse the meanes that God hath appointed : namely, 2

1. First, to call to minde our many and great offences against his Maiesty, and to lay before our eyes in as particular manner as we can, our corruptions both originall & actuall, before and since our callings: considering how grieuous they haue beene : many of them being committed against our knowledge, and consciences : yea, and couenants made with the Lord for resisting and forsaking of them. Further, wee are to recount with our selues, of how long continuance they haue beene : how offensiue, how pernicious and infectious to others : how many we haue poysoned by them, of whose recouery wee are altogether vncertaine : some of them (for ought wee know to the contrary) being already in torments in hell fire, for the sinnes where-into we haue drawne them: and others (perchance) likely enough to go the same way after them, if the Lord doe not in mercy preuent them by his grace, &c. 1 Aggrauate our sinnes,

These, & the like meditations, will cause our hearts (if they be not past sense and feeling) somewhat to relent. Thus did *Nehemiah* aggrauate their sins that liued in his time : and so did *Dauid* his own corruptions, endeauouring in many words to make them odious in his owne eyes : acknowledging that hee was conceiued in sinne, (which was the fountaine of all) and brought forth in iniquity : that God requireth truth in *Neh.* 9. *Psal.* 51.

the inward parts, but hee had beene hypocriticall and falſe-hearted: that God had taught him wiſedome in the ſecret of his heart, but he had put that out of his conſideration, & caſt it behinde his back, when it ſhould haue reſtrained him from all thoſe ill courſes that he tooke. Theſe and many other circumſtances, are either plainely expreſſed, or by conſequent neceſſarily implyed in that 51. *Pſalme*, whereby hee labours to ſet out the hainouſneſſe of his offence, that his owne ſoule might abhorre them, and all the world might ſee his vtter deteſtation of them.

2 Suffer admonition.

Another excellent meanes is, not only with patience to endure, but with earneſtnes to intreat the admonitions and reproofes of thoſe which haue beene and are acquainted with our courſes: for we are ſo full of ſelfe-loue, that others may eaſily diſcerne more euill in vs, then we can eſpie in our ſelues: and thoſe of all other are the beſt and moſt faithfull friends, that will mercifully, & wiſely (though ſharpely and roundly) tell vs of our faults: as *Nathan* dealt with *Dauid*, when his hart had beene a long time hardened by lying in ſinnes vnrepented: which priuate admonition of his (as wee may obſerue) was a more effectuall meanes for his rouſing out of that dead ſlumber, then any, or al the publike ordinances of God, as the Sacrifices of the Law, & Sermons of the Prophets, &c. which all that while hee had frequented. And ſometime it is found by experience yet ſtill, that a wholeſome, and ſound, and wiſe reproofe of a Miniſter of God, or ſome Chriſtian friend in priuate, throughly ſet on, and effectually applyed, hath done that (through Gods bleſſing) that many holy and excellent Sermons could not effect and bring to paſſe, for the reclayming of diuers from the by-paths of iniquity; wherein they had a long time wandred and gone aſtray. Which is not ſpoken, as if this priuate dealing were to bee preferred before Gods publike ordinances: but that we may haue each of thē in due eſtimation, that as wee ſhould not *deſpiſe Prophecying*, but *ſuffer the words of exhortation* in the aſſemblies of the Saints: ſo we ſhould *admoniſh one another*, and be admoniſhed one of another, *daily*, in priuate, *leaſt any be hardned through the deceitfulneſſe of ſinne*.

2 Sam. 12.

Note.

1 Theſ. 5 10.

Heb. 13. 22.

Heb. 3. 13.

3 In

3 In the next place, when we by our owne searching and examination, and by others plaine & faithfull admonition, haue found out a great Sea of our corruptions, then let vs inwardly and seriously ponder vpon the infinite mercies of the Lord our God, in giuing vs his dearely beloued Sonne: and the inconceiueable loue of the Sonne, in submitting himselfe to become a ransome for vs: and that without any entreaty, desert, or desire on our part: yea, euen then when wee were his mortall enemies. This was it that caused them in the 12. of *Zacharie*, so to mourne and lament, because they considered what Christ had suffered in their behalfe. And this should breake and melt our hearts (as it did theirs) that we wounded and pierced our deare Sauiour by our transgressions: for, the *Chastisement of our peace was vpon him, and by his stripes wee were healed.* If he would shed his precious bloud for vs, why should wee thinke it much to shed a few teares ouer him? and so the meditation of the seuerall sufferings of Christ, and of Gods gracious promises made vnto vs, in and through him, should cause our hearts to be dissolued into godly sorrow.

3 Meditate on Gods infinite mercy in Christ.

Esay 53. 5.

4 Fourthly, we must as often as fit occasion is offered, goe vnto the house of mourning: where we may be put in minde of our woefull estate, by reason of our wicked nature and sinfull carriage, in violating the Lords holy Precepts and Commandements: and this is commended as the part of a godly wise man, by *Salomon* in *Ecclesiastes*; where it is said, *The heart of wise men is in the house of mourning: but the heart of fooles is in the house of mirth.* And the reason why this is a part of wisedome, is rendered in the 4. *verse. It is better to goe to the house of mourning, then to the house feasting: because this is the end of all men: and the liuing shall lay it to his heart.*

4 Make vse of other crosses.

Eccles. 7. 6.

And if others chastisements should affect vs, much more should Gods correcting hand vpon our selues, moue vs: and when hee smiteth vs, wee should ioyne with him, and take his part, and smite our owne hearts: and then if Gods strokes on others, or on our selues, doe make vs mourne for our rebellious behauiour against the Lord, happy and blessed are wee, for so saith the Prophet: *Blessed is the man, O Lord, whom thou chastisest, and teachest in thy Law*: And our Sauiour also,

Of our owne.

Psal. 94. 12.

Blessed

Matth. 5. 4. *Blessed are those that mourne, &c.* Therefore when we find our selues enclined to heauines, in respect of any outward scourge that lieth on vs, or on our friends; let vs take hold of the occasion, and turne the course of our griefe another way: which if we can attaine vnto, and make our sinne to be our greatest sorrow, Christ Iesus shall be our greatest ioy: and wee being mourners of *Sion*, shall be comforted in due season: our iniquities shall be remoued as a cloud, and scattered as a miste, & we receiued into euerlasting fauour.

Vse 3. Thirdly, this is for the singular comfort of Gods children. What though they haue been like the people of *Sodome*, & of *Gomorrah*, and haue liued like beasts all their life long? yet this is their hope that they shal not be cast off: nay, if they can once begin to rinse and purge their hearts, though their sins haue been neuer so horrible, and odious, and abhominable: they may be assured of the free and full pardon of them all: neither need they make any doubt at all hereof: for if such kinde of sinners might not attaine to this, it were in vaine for the Lord to exhort them to repentance: but wee see here, that though these *Iewes* had receiued many blessings: heard many instructions and threatnings out of the Word, & felt many corrections from Gods owne hand, & nothing would driue them from their accustomed course of rebellion, yet notwithstanding all this, if now at last they would grieue their hearts in good earnest, and not passe ouer the matter with some sleight mourning, (for so farre wicked *Saul* went, when *Dauid* had told him of his fault in pursuing him that was innocent) but striue for a soaking & working sorrow: If I say, they would labour for this, the Lord offers them mercy, so that they should forthwith be disburdened of the guilt, and freed from the punishment of all their former wickednesse. For when sinne is once cast out of the heart, GOD hath no quarrell against the party; and it can neuer lurke there long, except it be fed with excuse and allowance. It neuer strikes so close, nor cleaues so fast, but godly sorrow will make a separation betwixt it and the soule, and crush the very head thereof. That giueth life and root vnto it, and makes it grow and bring forth abundance of fruite, when we loue it, & can

Note.

say

say somewhat for it: but if we do not nourish it in our soules, but banish it thence, we shall be accepted whatsoeuer our life hath formerly beene: for, as God will neuer sprinckle the bloud of his owne Sonne vpon a carnall, and proud, and prophane heart: so hee will neuer deny to giue the merits of his Son vnto an heauy, and sorrowfull, and contrite spirit.

[*Take away the euill of your workes from before mine eyes.*] As if he should haue said: hitherto you haue but dissembled in the duties performed by you: which hollownes of yours, though men could not so well see & discerne, yet the Lords eyes haue beene and are still cast vpon your doubling and halting, and false dealing: and therefore if you would haue him to looke fauourably vpon you, take away from his sight that which causeth him to frowne vpon you: not only your euill workes (for so hypocrites may do) but the euill of your good works: for here (we must vnderstand) God did not aime at the subuersion and ouerthrow of the former duties of Religion, but wisheth them to doe the same workes of piety still, but in a better sort then they were wont to do them: whence this doctrine offereth it selfe for our learning: that,

A Christian must not onely doe good things, but must do them in a good manner: otherwise God may, and will reiect the workes, and confound the doers of them.

Doct. 2. Good things must be done in a good manner.

This people here had many outward obseruations, as doth appeare from *verse* 12. to the 16. Yet because their seruices were not performed in Faith and Loue; God did vtterly abhorre and detest them. They would keepe the Sabbaths, and frequent the solemne assemblies, but they would learne nothing at all: though their bodies were there, their hearts were not there; but either about their businesse in the family, or their affaires and dealings in the world; or thinking how to reuenge such or such an iniury; how to relieue themselues in such or such a necessity, or the like; or perchance worse matters. They would make long praiers, but their hearts were full of wrath, and their minds full of doubting: and so in other exercises of Religion, still they mingled their owne corruption, in so much that God could haue no liking of them. Such were the Scribes, and Pharisies also, who vsed to preach, to

giue

giue much almes : to pray, and fast often : and had a very smooth out-side : for so much Christ grants them, that they were painted Sepulchres, faire to behold and looke vpon; and graues so couered ouer with greensward, that one might walk ouer them againe and againe, and yet neuer perceiue any rotten bones therein. Notwithstanding all this, the vengeance of God is denounced against none more often and earnestly by our Sauiour, then against that kinde of people, as appeareth plainely in the Gospell. And why? because they tooke not away the euill of their workes: for which cause the Lord Iesus tels them, *Ye are they which iustifie your selues before men, but God knowes your hearts : for that which is highly esteemed among men, is abhominable in the sight of God.*

Math.23.

Luke 16.15.

And the like the Prophet *Isaiah* laieth vnto the Iews charge elswhere, saying; *This people come neere vnto me with their mouth, and honour mee with their lips, but haue remoued their heart farre from mee.* Hee blameth them not for that they came not to Church, or that they refused to make an outward semblance & shew of worshipping him, either in word or deed (for herein they were very forward,) but for that they brought a lame Sacrifice, or rather a dead carkasse : presenting before God the outward man, but not caring to bring before him the inward man, which he chiefly regardeth and looketh after: and without which the other is of no reckoning with him, but is esteemed to be a vaine and sinnefull worship.

Isay 29.13.

And the same detestation of such hypocriticall seruing of him, the Lord sheweth in another place of this Propheſie. Where first he declareth what kinde of worshippers he requireth and delighteth in. *To him will I looke* (saith hee) *euen to him that is poore, and of a contrite spirit, and trembleth at my words.* Thus ought all to be disposed and affected, that expect any fauour from the Lord: that because he is so holy, and mighty, and glorious, they must come with feare and trembling, through a sight and feeling of their owne baseneſſe and vnworthineſſe, which if they striue to doe, the Lord promiseth, that hee will looke vpon them with a mercifull and gracious eye. Then, in the next verse, he setteth downe what account he maketh of ceremonious worshippers, that contented thē-

Isay 66.2.3.

selues

ſelues with offering Oblations of Bullockes, and Sheepe, &c. thinking that God was beholding to them for the ſame: they trembled not at the word, neither were ſorrowfull, nor heauy hearted for their ſinnes: yet becauſe they were at coſt & charges to ſerue God in Sacrifices and Incenſe, they thought thēſelues as good as the beſt: but the Lord ſheweth there that he condemneth and abhorreth them & their oblations, ſaying, *hee that offereth a Sacrifice*, and doth not offer himſelfe, it is all one as if he were a murtherer (for to that effect are the words) *Hee that killeth a Bullocke, is as if he ſlew a man: and he that ſacrificeth a Sheepe, as if hee cut off a dogs necke*, (which was then an vncleane beaſt, & reiected (amongſt others) by the Leuiticall Law) *Hee that offereth an Oblation, as if hee offered Swines blood*: (which was likewiſe forbidden at that time, and counted an abhomination to be offered to the Lord.) And as for their incenſe and bowing downe in Gods houſe, hee ſheweth that it is as if they bowed to an Idoll, and bleſſed it: it was as hatefull and loathſome in Gods eyes, as the moſt vile and monſtrous Idolatry that was. For he required of them in thoſe outward oblations, that they ſhould haue ſpirituall affections: without which the other were ſo far from pleaſing him, that they grieuouſly prouoked him. He that did bring a beaſt to be killed, was thereby to profeſſe before the Lord, that he deſerued for his tranſgreſſions to be killed himſelfe. Now when he could ſtand by, and ſee the beaſt ſlaine, with a bold face and a ſenceleſſe heart, not trembling at the conſideration of his owne wretched deſerts, the Lord profeſſeth that he will neuer looke with a pittiful eye vpon ſuch an one, but eſteeme him as a notorious malefactor, and puniſh him accordingly: and that hee was of power ſo to doe, he maketh it euident in that place by this, that his hand had formed the heauens & faſhioned all the wonderfull workes that are on the earth. And they were not ſo wittie to deceiue the Lord, as he was wiſe and mightie, both to hunt them out; and to execute ſtrange and fearefull iudgements vpon them.

Verſ. 3.

Note.

Verſ. 1. 2. 4.

Beſides theſe places, there are reaſons to confirme this Doctrine: for,

1 Firſt, God doth as ſtrictly command the manner of our obe-

Reaſons.

obedience, as the matter of it; and lookes as much that it should be well performed, as that it bee performed. He en-
2. *Tim.* 2. 15. ioynes the minister not only to preach true & sound doctrine but to diuide the word aright, and to apply it wisely and fitly, giuing euery one their portion in due season. Hee commandeth the people, not only to come to the Sermon, (for so the wickedst may doe) but to come with a good & honest heart. He biddeth vs not only to pray, but to *pray in the holy Ghost* (as *Iude* speaketh:) and to pray feruently, as *Iames* saith, *the praier*
Iames 5. 16. *of the righteous auaileth much if it bee feruent, and to lift vp pure*
1. *Tim.* 2. 8. *hands in prayer without wrath or doubting.* And so for all other duties, he would haue vs to be carefull how we doe them, as well as that we doe them.

2 Secondly, God is a *Spirit*, and therefore *will be worshipped,*
Iohn. 4. *v.* 24. not in outward ceremonie alone, but in *spirit and truth:* giue him the best words that may be, if wee doe not giue him our hearts, all is nothing worth.

Iudas dealt best with Christ of al the Disciples in appearãce, for when all shrunke from him, hee stucke to him; came and bowed himselfe before him, saluted and kissed him. Who would not say now (had he not been priuie to *Iudas* his heart) that he was the true and faithfull friend aboue all the rest, that would shew himselfe thus friendly in the time of aduersitie? Yet the Swords and Staues of those that apprehended Christ, were not so odious vnto him, as was *Iudas* his kisse that betrayed him, because he had an ill & corrupt mind, and a treacherous and false heart in that which he did. And such are the seruices of all hypocrites, euen *Iudas* his kisses, and therefore they shall bee requited with *Iudas* his reward, except they reforme their hearts, and amend their workes.

This makes for the iust reproofe, not onely of grosse sin-
Vse 1. ners, and of hollow-hearted dissemblers, but euen of Gods owne seruants: for, none can say he is altogether innocent in this point, but at one time or other, in one duty or other, he hath failed more or lesse; if not in the matter, yet in the manner of performing the same. This will bee more euidently seene in the particulars, and therfore my purpose is to speake of foure kindes of workes: namely,

Of

Of the works { 1 Of Religion. 2 Of Loue and Mercy. 3 Of our ordinary Callings. 4 Of Recreation.

And first to giue instance in the exercises of Religion; who can cleare himselfe therein? For, if men come vnto Sermons, and offer vnto the Lord their bodily presence, doe not the most thinke they haue acquited thēselues well? Albeit in the meane while they be altogether negligent in making preparation for this worke, by searching their soules, to cast out the leauen of corruption, which will hinder the powerfull operation of the word: and by getting that sight of their wants, that might cause them to come with an eager appetite vnto Gods house for comfort & supply. They seldome, or at least, very coldly, pray vnto the Lord to giue them an vnderstanding mind, & a teachable hart to profit by the meanes: but for the most part, thrust in themselues rudely with a proud & vnprepared heart, and with vnruly & distempered affections; that when they stand in Gods holy presence, are wandring frō the duties in hand, and running after their couetousnes, or after their delights, & so if the word come in at the one eare, it flies out as fast at the other. And they do not mingle it with faith as they should doe, but with their owne corruptions, which hinder the effectuall working of it, and so it seales vp vnto many their owne iust condemnations, in stead of beeing an instrument of God for their edification & saluation. And as for Gods owne Children, in stead of those excellent graces that might be therby wrought in them, it oftentimes hardens their hearts, and fits them for sharpe correction, by reason of their negligence & carelessenesse in dealing with it.

Works of Religion.

Euils of hearing.

Heb. 4.

So for Prayer, whereas they should lift vp pure hands without wrath and without doubting; many neuer care what manner of Sacrifice they offer vnto the Lord: but are full of passion which distracts them, and full of vnbeleefe which excludes them from hauing interest in Gods blessings: and so their praiers tumble downe againe vpon their heads, & bring vpon them iudgements in stead of mercies. They may truely say, that they haue sought for helpe often, and haue had no hearing; but it is long of themselues: for the Sea is not more

Corruptions in Prayer.

full

full of water; then God is full of mercy to all that *call vpon him in truth*: and if they could put away their vnbeliefe and hypocrisie, and other euils that are mixed with their suits and supplications, they should find that none is so kind a Father, as God is: and they should not be so ready to aske, but he would be more ready to giue, if so be they did come in faith, and aske aright, as God requireth. The like may be said for the Sacrament of the Lords Supper: diuers there are that partake of it as often as their neighbours doe; but they are so far from receiuing benefit and comfort therefrom, that it proues hurtfull and vncomfortable vnto them: and why? because they put not away the euill of this worke.

Euils to be remoued by cõmunicants.

But what are those euils (may some demand?) They are diuers.

1 Ignorance.

One common euill is grosse and palpable Ignorance, that men come, not discerning the Lords body and bloud, that is, not being able to put a difference betwen the blessed elemẽts, and common bread & wine: and so comming vnto it, no otherwise then to their ordinary food: not conceiuing, much lesse well cõsidering what they are to receiue from God, what from man; what examination is to be vsed that they may bee worthy receiuers of it: what iudgements are to be feared, if they be vnworthy receiuers, & so they feele those iudgments before they feare them.

2 Vnbeliefe.

2 A second euill to bee remoued from this worke, is vnbeliefe, which hinders vs that wee cannot find the inward vertue of those holy Mysteries. For when wee draw neere to the Lords Table, we should make reckoning of greater benefits, then al the Kings and Kingdomes of the earth can afford vs. For there God the Father is the feast-maker: he giueth vs for our entertainement, the body & bloud of his owne Sonne to feed vpon: hee offereth vs, and would exhibite vnto vs (if we had faith to apprehend it) Christ his perfect righteousnes; & increase of our true holines: and entitleth vs to all comforts in this life, and to the crowne of glory in the life to come. This many know: but they want faith to make application of it to themselues: and thence it commeth to passe, that their soules are so barren of grace, notwithstanding their often communi-

cating

eating at the Lords Table.

The woman in the Gospell that was troubled with a bloudie issue, said in her heart before shee came to Christ, If I may but touch the hemme of his garment onely, I shall bee made whole, and according to her faith, it was vnto her: for that touch healed both her soule and body: yet shee had no speciall commandement to come, nor promise of good successe if she did come, nor experience of any in her case that had sped well before her: if she were thus confident, hauing had so fewe meanes to confirme her, what strength of faith should we come withall, and what a stedfast expectation of mercy should wee haue setled in our hearts, when we come to Christ Iesus in this his ordinance? seeing that we haue both a commandement, and a promise, and the examples before our eyes of such as haue found vnspeakable good by this holy Sacrament: and there is more reason why our Sauiour should pittie vs, then why hee should pittie that woman: for we haue a more dangerous issue of sinne in our soules, then shee had of bloud in her body; and many of vs haue beene longer troubled with it, then shee was with hers: and hee came rather to heale the sicknesse of the soule, then to cure the maladies of the body. And besides all the former, he shall haue more glory by sauing vs from sinne, then by healing her from a bodily infirmity: and the taking, and eating of the blessed Sacrament of the eternall Couenant, is much more effectuall to draw vertue from Christ, then the bare touching of his garment was: and hee is neerer vnto vs now in his gracious presence, then hee was vnto her then, in his bodily presence.

Note.

Math.9.21.

This wee should beleeue and rest vpon: and if wee doe not, wee offer vnto the LORD the greater iniury: for hee purposeth to bestowe that vpon vs in truth, which hee makes offer of in shew: euen to giue vs a full Communion with the righteousnesse of the second *Adam*, as wee had with the corruption of the first *Adam*. Euen as the braunches doe partake of the sappe of the Vine: and the members of the body, haue life and motion deriued vnto them from the head: so shall we receiue grace and life from Iesus Christ,

in, and by his holy meanes, so often as wee doe thankefully vse them.

3 Vncharitablenesse.

3 A third euill that must be put away, when wee are to bee partakers of the Lords Supper, is vncharitablenes, & vnmercifulnesse: for this is a feast of loue, where wee are to receiue further assurance of Gods loue to vs, and an increase of our loue to God and men. And how can we looke for mercie, if we shew no mercie? or how can wee expect from the Lord a generall acquittance for all our debts and trespasses, when we will not passe by small matters of offence in our brethren? Therefore as wee would find any fauour in Heauen, let vs put away fró vs that vnlouing disposition that is naturally ingrafted in euery mans heart; and striue to get in our soules, and to expresse in our liues, a true loue & Christian affection. And to the end wee may shew indeed that wee haue this excellent vertue in vs, let vs practise these two rules:

2 Rules of charitie.

Math. 18. 35.

1 First, if thou hast a grudge against any, labour from thy heart to forgiue, and for euer to forget, whatsoeuer iniurie or indignitie hath beene offred vnto thee.

Note.

Math. 5. 23.

2 Secondly, if thou thy selfe hast done wrong to any other, seeke to vndoe it againe. Many when they haue beene iniurious vnto their neighbours, and reuenged themselues vpon them, will be readie to pleade for themselues, and say, I am satisfied, I hope I need not seeke reconciliation with him, for I beare him no malice. But haue you not giuen him cause of griefe? haue not you spoken words that sticke in his stomacke, and wound his heart? if you haue, goe and reconcile your selfe vnto your brother; else your sacrifice cannot be accepted: though you haue nothing against him, yet if hee haue somewhat against you, the rule of loue requireth that you should seeke peace with him, if hee will not seeke it of you.

Singing of Psalmes.

Ephe. 5. 19. *Col.* 3. 18.

The like might bee said of singing of *Psalmes*, men will vse it for fashion sake, because they would not seeme to reiect any religious seruice: But if they would haue any edification or consolation thereby, they must sing with the heart, as well as with the voice: and make melody inwardly to the Lord, as well as outwardly before men.

And

And as these and the like corruptions are to bee separted from the workes of piety towards God, so

Secondly, there are other euils to bee remooued from our workes of mercy, and of loue towards men. As in the manner of almes: if we thinke to merit thereby, as Papists doe; or seeke vaine glory thereby, as Pharises doe, wee put not away the euill of that worke, & therefore God will reiect the worke it selfe. 2 Workes of mercy.

So for admonition and reproofes, they are very necessary to be giuen: yet if men doe these duties in wrath and distemper, they shall doe more hurt by their bitternesse, and passion, then they can possibly doe good by their admonition. Admonition.

Thirdly, concerning the works of our ordinary callings, we must cast off those euils that vsually cleaue vnto them: as 3 Workes of our callings.

First, for masters; it is their dutie to deale with their seruants by admonishing them, and by reprouing them; yea, and if neede bee, by correcting them also: which is as necessary for them as their meate and drinke: but then they must beware of wrath and outrage; of bitternesse and cruelty, and doe as the Lord doth heere; hee telleth the *Iewes*, that they were worse then bruit beasts, and nothing inferiour to the *Sodomites* in sinnes, and impietie: but how; doth he leaue them here? Oh no, hee deales mercifully with them, and shewes them how they may amend all, for otherwise they would haue fretted or dispaired. So must masters deale; not minister a sharpe and biting reproofe, and then fling away from their seruants in a passion, for that were not to deale as a Surgeon that comes to heale; but as a robber, or a thiefe, that comes to kill: that giues a gash, or a wound, and so away: nay, as we must shew them their sickenesse: so we must giue them a medicine: tell them where they goe out of the way, and direct them into the right way: yea, and beseech the Lord also, of his owne mercy and goodnesse, to guide and order them better hereafter; but if we come in fury and passion, not to edifie them, but to ease our selues on them, they will hate the reprouer, and despise the reproofe, but neuer leaue the fault reproued. And thence it is that there are so many complaints: neuer man nor woman was troubled with such Children, or

1 The masters dutie.

1 Reprouing.

Note.

such Seruants: Why? what is the matter? Oh wee haue reproued them, and told them of their faults so often, and so carnestly, and yet there is no reformation nor amendement of any thing: but looke backe to your selfe now, and perhaps the greatest blame will lie vpon you.

Note. You are still exhorting, and still crying out against them for their misdemeanour, but how? is it not done in a passion to ease your selfe, and not in compassion to helpe them? you haue giuen them diuers bitter and cutting speeches, but how many feruent prayers haue you made for them in secret? you haue often beene grieued at them and rebuked them, and doe still chide them very sharpely for fayling in your worke, but how many teares haue you shedde for their fayling in Gods Seruice, and their grieuous offences against his holy Maiestie? If you cannot be thus spiritually affected, nor afford them your prayers, as well as your rebukes, you may spare a labour for any good that is likely to come of all that you doe.

Therefore let Masters of Families, and Parents, and (likewise Husbands when they are to deale this way with their Wiues) be carefull to doe this dutie in wisedome and moderation, in loue and tender affection to the soules of the parties offending. If the faults be priuate, let the admonition be priuate: if they be great, bring strong arguments to conuince the offender, and to beate downe his sinne: but spare tart, and bitter, and reuiling speeches, that will rather exasperate, then worke any cure vpon them that are faultie and blameworthy.

2 Labour. So for labouring in our vocations. It is good to rise carely, and to doe the duties belonging vnto vs, with all diligence and faithfulnes; but then wee must take heed that we labour not for couetousnes, nor in desire of filthy lucre, but in conscience & obedience to God: for otherwise, we shall be froward *Note.* and distempered when thinges goe crosse with vs: and lust after the world, and dote vpon the vanities of the world when things goe well with vs. If we serue the world, or our selues, in the paines that we take, we shall be vexed and disquieted with

continuall

continuall diſcontentment ; and euer turmoyled and toſſed with ſome inordinate affection or other; if we can get aduantage by doing of wrong, we ſhall not much ſticke at it: and if a commodity lye in our way, we will not be afraid to ſeeke our own gaine, though it be to our neighbours great loſſe. Whereas if wee aymed at Gods glory in our dealings and affaires of this life, we would rather ſuffer wrong then doe wrong: and helpe others, then hurt them, knowing that when we do beſt, we alwaies ſpeede beſt.

1 Seruants datie.

And as Maſters muſt herein looke to themſelues: ſo muſt ſeruants in their places; they muſt beware of eye-ſeruice: for many there are, who when their Maſters eye is caſt vpon thē, will beſtirre them very buſily, and doe much: but when his eye is off them, and he abſent from them, they will either doe nothing at all, or very little in compariſon of that they might and ought to doe. Such muſt remember that they ſhould ſerue the Lord Chriſt in their places, whoſe fiery eyes are ſtill vpon them, to reward them if they be induſtrious and painefull: & to puniſh them if they be careleſſe, idle, & waſtfull.

4 Recreations.

Fourthly, and laſtly, for our recreations, which being lawfull and warrantable in themſelues, yet ſeeing they are mingled with many horrible corruptions by the vſers, or rather by the abuſers of them, we muſt be likewiſe carefull to put away the euils of them: as,

Corruptions thereof.

1 The euill end of them.

Firſt, the euill end that is propounded by thoſe that are much addicted thervnto: and what is that? for the moſt part, not to refreſh themſelues, but to gleane money from their companions, vnto which they haue no right at all, either by Gods Law, or by mans: neither ſhall they euer be able to anſwer the looſing or getting of ſuch mony before Gods iudgement-ſeat. Yet that is the Diuels ſawce whereby their recreations are vſually ſweetned, which els would not be ſo wel pleaſing vnto their fleſhly taſte: which is a ſufficient argument to confirme the vnlawfulneſſe of ſuch exerciſes, to thoſe that ſo vſe them, becauſe that this mixture, with all, or moſt of their games and ſports, is that which the worſt do moſt delight in: and without it count their recreation but an idle thing, nay, a meere vexation and torture.

Note.

2 Misspending of Time.

A second mischiefe that vsually accompanieth such exercises, is, misspending of too much time in their vaine delights: which may well be called vaine, when they either wholly, or for the most part hinder men from Gods seruice, and from the workes of their callings, and make them altogether vaine, and idle, & vnprofitable burdens of the earth. Sathan that old Serpent (whom they serue that are thus in bondage to their fond and wretched lusts) hath many cunning wiles & crafty fetches, both to allure them into his snares, and to hold them fast when hee hath intangled them: and this is one amongst the rest; that when one gets, and feeles it comming, hee stirreth vp in him such a lust after Gold & Siluer, or whatsoeuer they play for, that they cannot make an end in any time. And if any one loose, hee perswades him (though indeed there needes not any great adoe to perswade them, their owne corruptions carrying too great a sway ouer them in this respect) to play one game more, to trye if he can recouer that which hee hath lost, and not to let the winners giue ouer with such dammage vnto him, and aduantage vnto themselues: and so let slip many a precious houre, wherein, if they were well busied, they might get more good vnto their soules, then all the world is worth is worth.

Note.

And as in gaming, so in other pastimes (as they call them) they are so excessiue in respect of time, that instead of the right end of them (which is to quicken and reuiue the spirits, & to fit men for matters of greater importance) they peruert them to a quite contrary end, and make them meanes to weary and tyre out themselues: so that they are for that day, vtterly disabled for any worke of Religion, or of their callings.

Yet it is strange to heare how those that carry the name and profession of Christianity, will shift off euery wholesome admonition and rebuke that is brought against them, with this; What? will you not allow vs recreation? But it might be demanded of many of them, to their shame, What is your vocation, that talke so much of recreation? What sore labour haue you vndertaken so to weary you, that you should stand in neede of so much refreshing? In truth if things were well examined, wee should finde, that such make their sports to be

their

their vocation (if they haue any at all) not their recreation. For they doe nothing elſe, or very little elſe, but eate, and drinke, and ſleepe, and play, and ſo conſume their dayes, and ſpend the greateſt part of their life like Epicures, that dreame of no other happineſſe, but of following their delights, and giuing themſelues ouer to beaſtly voluptuouſnes, and ſenſuality. And whereas recreation ſhould be vſed onely as Phyſicke, they make it their ordinary dyet. If wee ſhould heare a man alwayes inquiring after skilfull Phyſitians, & calling for nothing elſe but Phyſicke, Phyſicke; we would preſently conclude, certainly this man hath a very ſickely body: and what elſe can wee thinke of thoſe men that are ſtill following after vaine delights, and in whoſe mouths there is nothing ſo vſuall as recreation, recreation, what elſe (I ſay) can we thinke of them, but this, ſurely theſe men haue very ſickely ſoules? There is very little inward ioy and ſpirituall contentment in that heart, where ſo much is ſought for from theſe externall things. *Note.*

A third euill in recreations, is, inward fretting & outward chafing: eſpecially when they breath out monſtrous oaths, and fearefull blaſphemies againſt the God of Heauen: and horrible imprecations, and curſed ſpeeches againſt his Creatures; which are too-too vſuall in their carding, & dicing, &c. For there are none more outragious people, then thoſe that are carried away with the ſtreame of thoſe vnruly luſts. And whereas many of them will confeſſe, that theſe things are amiſſe, and ſhould be mended, but they know not how to doe it: let ſuch know, that how lawfull ſoeuer ſuch recreations are vnto others, it is ſure they are vnlawful to them. For how can they either comfortably pray for a bleſſing vpon that they goe about, before they ſet forth in the morning, when they ruſh on ſuch occaſions (vnto them at leaſt) of dangerous falling and fearefull prouoking of the Lord: or how can they returne at night, to render thankes, and to looke their father in the face with any comfort, when they haue beene all the whole day ſo buſily imployed in the ſeruice of the Diuell, and of their owne ſinfull fleſh: what lawfull vſe then can they haue of that, which they can neither craue a bleſſing on, before they

2 Fretting, chafing, and blaſpheming.

Note.

they vndertake it, nor giue thankes for, when they haue finished it: seeing that we are commanded, *Whatsoeuer wee doe, in word or deede, doe all in the name of the Lord Iesus, giuing thankes vnto God the Father through him.* If such men therefore cannot remoue the euils of this worke, it were farre better for them to remoue the worke it selfe: (which they may well doe, and yet haue many other honest and Christian refreshings, sufficient for their comfort & contentment) rather then so to misspend their money and time, and strength, & to cast away their own soules in the pursuite of such base trifles, & alluring vanities, that doe so bewitch the common sort of men.

Coloss. 3.17.

Note.

Thus we haue seene (as particularly as the time would permit) what drosse of corruption is to be purged away from the seuerall actions and duties, wherein vpon seuerall occasions, and according to our seuerall callings, we are to be busied & imployed. These euils therfore we must with all conscionable and faithfull endeauour seeke to remoue: & that from before Gods eyes. For, wheras many may haue this conceit, No man can charge mee, I will neuer accuse my selfe, and my companions will certainely conceale and keepe all to themselues, & therefore I neede not feare the discloſing of my actions and dealings, this will not serue their turnes: for though men cannot touch them, yet there is an all-seeing God, that alwayes looketh vpon them: and where his eye is displeased, his hand will surely be auenged. And therefore if we would haue any blessing from any of Gods ordinances, let vs *wash our hands in innocency, when we compasse his Altar* (as the Prophet *Dauid* speaketh) and cleanse our inward parts from that that God may dislike, aswell as our outward behauiour from that which men may disallow of.

From before mine eyes.

Psal. 26.6.

[*Cease to doe euill,*] From these words this doctrine might be raised: that,

Doctr. 3.

It is not sufficient in a passion to be sorrowfull for sinne, & hourely to confesse and acknowledge it, but these duties must be so sincerely and effectually performed, that there be a ceasing from euill afterwards. But this poynt hath been handled in the former Sermon, *Doctr.* 3. where the Reader may finde the same prosecuted at large.

THE

THE THIRD SERMON of the Lords Supper.

ISAIAH. 1.

17. *Learne to doe well: seeke iudgement, relceue the oppressed: iudge the fatherlesse, and defend the widdow.*

18. *Come now, and let vs reason together, saith the Lord: though your sins were as crimson, they shall be made as white as snow: though they were red like scarlet, they shall be as wooll.*

19. *If yee consent to obay, yee shall eate the good things of the Land.*

Learne to doe well.] Hauing shewed them what they must not doe; now he proceedeth to declare what they must doe, and biddeth them doe well: and because there was in them no fitnesse hereunto, therefore he wisheth them to [*Learne*] *to do wel.* Whence the *Doctrine* is: that,

Doct. 4. All must be Christ his Schollers.

All godly and penitent persons, while they liue in this world, must alwaies be learning to doe well: and apply their mindes to know what duties of religion and of righteousnes they ought to performe, and in what manner they must bee performed.

So saith our Sauiour, *Take my yoke vpon you, and learne of mee, &c. For I am meeke, and lowly in heart, and ye shall finde rest vnto your soules.* As if he should haue said: if any take vp my yoke, and continue not to be a learner from my Word, how to beare the same, either he himselfe will be weary of it, or others will perswade him to take vp the Diuels yoke, or mens

Math. 11. 29.

yoke

yoke: (which is much at one: for they are both of one side,) therefore learne of mee (saith Christ.) And that they might the sooner be drawne thereunto, he remoues the reasons that might discourage them. For they might thinke,

Obiection. Oh I am so full of corruption, and my nature is so ouergrowne, and ouer-runne with sinne and iniquity, that if I should come vnto CHRIST IESVS, who is perfectly holy and righteous, he could not but be angry with me, and

Answere. sharpely chide and rebuke me. Nay, saith Christ, you neede not feare that, *for I am meeke*, and therefore not so prone and ready to fall out with men that are weary of their sins, as willing to helpe and heale them.

Obiection. Another might say: but alas, I am so blockish & ignorant, that if I should come to be instructed, Christ Iesus would de-

Answere. spise mee. For the answering of that obiection he saith, that *he is lowly in heart*: and the propertty of those that are lowly is, neuer to contemne any for their defects & imperfections; but rather to pittie them and helpe them: and therefore they may boldly haue recourse vnto such a teacher as our Sauiour is, and expect to be still further informed by him in all the wayes of godlinesse and righteousnesse.

Math. 10. 42. *Iohn* 15. 8. In this regard Christians are called Christs Disciples, which signifieth nothing else but to be Christ his Schollers. And it is giuen as a note & brand of a forlorne and desperate wicked

Psal. 36. 3. person, *that he hath left off to vnderstand to doe good.* And on the contrary it is set downe as an euident signe of a maruellous sanctified and holy man, to acknowledge still that he *knoweth*

1 *Cor.* 13. 9. *but in part: that he knoweth nothing as he ought to doe:* and to cry

1 *Cor.* 8. 2. out, *who knoweth the errours of his life? cleanse me from my secret*

Psal. 19. 12. *sinnes. Teach me O Lord the way of thy Statutes, and I will keepe it*

Psal. 119. 33. *vnto the end:* with many the like requests. And it must needs be so; that they that are truely conuerted, and in any good measure acquainted with their owne hearts, should be thus instant to be still further directed and taught.

Reasons.

1

The minde is blinde, the hart deceitful.

First, because they perceiue the darknesse that doth naturally ouer-spread their mindes; and that those which haue most light, haue very little in comparison of that they should haue, and might haue had, if they had constantly and conscionably

onably imployed themselues in the vse of the meanes which they haue enioyed. They know well enough how ready their fleshly hearts are to deceiue them, vnlesse they goe often to God by feruent prayer, and to his seruants to be directed in the right path wherein they should walke. And this makes them so desirous of sound vnderstanding. They wisely consider, that the drift and whole scope of all their actions, should be to please the Lord, and therefore they would most willingly be informed what his good will and pleasure is in euery thing.

2 Secondly, hee hath commanded them to *grow in grace, and in the knowledge of our Lord Iesus Christ.* There is no further growth in Faith, or in any other Grace, then there is in Knowledge. A man may know more then hee beliueth, but hee can neuer beliue more then hee knoweth. True Knowledge is as it were the chiefe Wheele in a Clocke, that draweth all the rest of Gods graces after it: and if that stand still, all the rest must needes stand still with it. And therefore it was, that *Dauid* prayed so often, and so earnestly, *Teach me thy Statutes: open mine eyes that I may see the wonders of thy Law, &c.* Why? (might some say,) was not the Prophet well taught, when he was a teacher of others, and one of the holy men of God, whom the Spirit vsed as an instrument to penne a great part of the Scripture? Yes surely, few were better instructed then hee was: yet hee found such great blindnesse of minde, and deceitfulnesse of heart still, when he came to matters of practise, that he neuer ceased crying for more vnderstanding of heauenly things. As also the Wise-man exhorteth, *to call for Knowledge, to seeke her as Siluer, and to search for her as for Treasures.* That as couetous men neuer think they haue gold & siluer enough: so Christians must neuer thinke they haue heauenly wisedome enough, but still couet more & more *after spirituall things.*

2
1 Pet. 3. 18.

Psal. 119.

Prou. 2. 3. 4.

1 Cor. 14. 1.

Vse 1. 1 Here are those sharpely to be reproued, and much to be condēned, who are too-too well conceited of themselues, and of their owne wits: that will bragge and boast, that they are not so simple, but they know well enough how to serue GOD, and to doe the duties that partaine to them in their families:

families: they haue not beene ſo many yeares married, nor liued ſo long in the world, but they know ſufficiently without teaching, what belongeth to the duty of an Husband, of a Father, of a Maſter, and all other things that a Chriſtian man ſhould know. *Note.* Theſe fooliſh men in ſaying thus, do little conſider what they ſpeake againſt themſelues: and how farre they diſcouer their owne nakednesſe: hereby they make it apparant, that they haue in them no Chriſtianity at all: for what? are they wiſer then all the Prophets and righteous men that liued in ancient times? they ſaw and acknowledged their great want of the vnderſtanding of holy things: and that not for modeſties ſake, but they and others rued it, and felt the ſmart of their defects that way. How fowlely was *Eli* ouer-taken through ignorance, in cenſuring & condemning good *Hannah* for drunkenneſſe, when ſhe was pouring out her ſoule before the Lord, becauſe ſhe moued her lips onely, and vttered no words in his hearing, but ſpake in her hart vnto God? And the like might be ſaid of many indiſcreete ſpeeches and actions of the Diſciples of Chriſt before the reſurrection, and till they had receiued the ſpirit of vnderſtanding in a more plentifull meaſure.

2. Sam. 1. 11. 13. 14.

Want of wiſdome. And to come more particularly to our ſelues: who hath that wiſdome to make ſo good vſe as he ſhould of proſperity or aduerſity? to profit by Gods hand in mercy, or in iudgement, vpon our ſelues or others? nay, who hath attained to that ſoundnes of iudgement, as to vnderſtand the Scriptures ſo well as he ſhould when he readeth them, or heareth them read by others? or to make a right vſe of them in applying them to his owne ſoule, when they are plainely and ſoundly preached, & expounded vnto him? he that thinketh that he knoweth any thing fully & perfectly in theſe matters, let him be aſſured, that hee knoweth nothing as yet as he ought to know: and as for him *that is wiſe in his own conceit, there is more hope of a foole, then of him.* For a naturall foole, though hee be not capable of inſtruction & aduiſe, yet by the whip may be kept within ſome compaſſe: but nothing will be auaileable with a conceited foole. *Though thou ſhouldeſt bray him in a morter* (as the Wiſe-man ſpeaketh) *among wheate brayed with a peſtell*

Prouerb.

Prou. 27. 22.

peſtell, yet will not his fooliſhnes depart from him: you may ſooner driue his ſoule out of his body, then you can driue folly out of his ſoule.

Secondly, this is for our inſtruction: that if we would carry the name of Chriſtians, and bee ſuch indeede, then wee muſt learne our dutie, to the entent we may doe it; and euery one ſtriue principally to know what he himſelfe ſhould be. Many labour to ſpeak well, and to haue words of diſcourſe: but let vs learne to [doe] well: which if we endeauour to do, then we ſhall be bleſſed in our worke. *Vſe 2.* *Iames 1.25.*

Thirdly, here is matter of great conſolation for vs: for hereby we may gather good aſſurance vnto our owne harts, of the ſoundnes of our repentance, and conuerſion vnto the Lord: this being here in the Text ſet downe as an infallible note of thoſe that haue indeede turned from their euill wayes to ſerue the liuing God, that they *learne to doe well*. Therfore they may take this for their comfort, who are ſtill propoſing of good queſtions, what they muſt doe, and how they muſt doe it? by what meanes they may get out of this or that ſinne, and attaine to ſuch or ſuch a grace? how they may be moſt profitable, helpefull, and comfortable to themſelues and others? this was the practiſe of the Publicans & Souldiers, and of all ſorts that were inwardly touched in their conſciences by the preaching of *Iohn* Baptiſt: euery one of them came vnto him, ſaying, what muſt we doe? and of the layler, who when once he began to be humbled, came trembling, and fell downe before *Paul* and *Silas*, ſaying, Sirs, *what muſt I doe to be ſaued?* for howſoeuer Gods ſeruants haue learned for the moſt part, what things in generall muſt be done, yet ſtill they need to bee informed in many things; as, whether ſuch and ſuch thinges come within the compaſſe of their callings? what warrant there is for it in the Word? whether it may be done at ſuch a time, in ſuch a place, before, with, or amongſt ſuch perſons? what circumſtances they muſt obſerue in their proceeding? what affection they muſt carry in the matter; and the like. For they find ſuch ignorance & corruption in their hearts, that they think they are neuer ſufficiently furniſhed with wiſdome and goodnes for the performance of holy duties, but are ſtill *Vſe 3.* Propoſing of good queſtions. *Luke 3.* *Act. 16.29.30.*

icalous;

iealous and ſuſpicious of themſelues, leaſt they ſhould be led aſide with by-reſpects.

Howſoeuer ſuch men and women thinke, and ſpeake hardly of themſelues, and are ſtill bewailing their manifold imperfections, and faylings in euery good exexciſe, yet the Min-
Note. ſters of God, finde, that of all others, they are the worthieſt hearers, and practiſers of the word, and receiuers of the ſacrament. Many count them learned Chriſtians, that haue gotten ſuch knowledge, as that they can ſay much: but they are in truth the beſt learned, that haue obtained grace to doe much: according to the exhortation of the Prophet in this place, *Learne to doe well.*

[*Seeke iudgement.*] Now becauſe men will very eaſilie ſhift off generall precepts, hee contenteth not himſelfe with the former exhortation, but as hee had bidden them to *doe well*, ſo here he commeth to particulars, and ſheweth them wherin their chiefe and ſpeciall care and endeauour ſhould bee to *doe well: Seeke iudgement, &c.* Hee had before charded them, that their hands were full of bloud, and that their great men, and men of authoritie were notable oppreſſors and ſpoylers of their Brethren, and Neighbours that were meaner then themſelues: following after rewards, and not iudging the Fatherleſſe and the Widdow, nor ſuffering them to haue equitie according to the goodneſſe of their cauſe: but rather abuſing their authoritie to the hurt of the good, and to the maintenance of the bad, in their lewd and ſinfull practiſes. If honeſt men had neuer ſo good a cauſe, and neuer ſo good a Conſcience, yet if they brought them no bribes, they were likely to goe by the worſt: and if ſinfull and wretched perſons had neuer ſo ill a cauſe, yet if they preſented them with great gifts, they ſhould carry it from all others. Now the Prophets purpoſe being to bring theſe men to repentance, hee ſaith, *Seeke iudgement*, that is, Search diligently, what ought to be done according to your places; and when you know it, ſee that you practiſe it. Whence ariſeth this point: that,

Doct. 5. It is a note of true repentance, and of an honeſt and ſincere heart, to diſcharge the duties that belong vnto vs in our pla-

ces

ces and callings. For looke what is here ſaid of Magiſtrates, and men of higher places, that if they would manifeſt the ſoundneſſe of their repentance, and the vprightneſſe of their hearts, they ſhould leaue off their oppreſſion, and fall to equall dealing betwixt man & man: the like holds in all other callings, and among men of all ſorts and degrees, to wit, that they put to their vtmoſt endeauour, to finde out what are the workes of that vocation wherein God hath ſet them, and accordingly to doe the ſame, reforming the ſpeciall thinges, wherein they haue faulted heretofore,

Euery one muſt doe his one dutie.

This *Iob* ſets downe as a marke, that he was no hypocrite, (though his frieds iniuriouſly charged him to be ſuch a one) becauſe he was carefull of thoſe good duties that did pertaine to him in his place, both as he was a Magiſtrate, and as hee was a rich man; in both which reſpects, hee ſhewed all good faithfulneſſe: for as he was a Magiſtrate, hee ſaith, *I relieued the poore that cried, and him that had none to helpe him. The bleſſing of him that was ready to periſh, came vpon me, and I cauſed the widdowes heart to reioyce: I put on iuſtice, and it couered me: my iudgement was a Roabe and a Crowne, &c.* Neither would he ſhift off matters to eaſe himſelfe, and to free himſelfe from paines and troubles; but (ſaith hee) *If I knew not the cauſe, I would ſearch it out diligently:* and though the prey were in their hands, nay, as it were in the mouthes of thoſe that were ſtrong, and fierce as Lyons: Yet hee ſaith, that *hee would breake the iawes of the vnrighteous man, and plucke the prey out of his teeth.* Hee would aduenture himſelfe for the innocent in a righteous cauſe, though it were with as great danger, as for a man to pull the prey out of the iawes of ſome hungrie and ſauage wilde beaſt, that would bee ready to deuoure any that ſhould come neere him. *Iob* 29. 12.

Then as he was a rich man, hee ſheweth that hee diſpoſed his wealth to that end, whereunto God hath appointed it, *I was* (ſaith he) *a father vnto the poore. I reſtrained him not of his deſire, nor cauſed the eyes of the widdow to faile. I did not eate my morſels alone, but the fatherleſſe did eate thereof. And from his youth hee grew vp with mee, as with a father, &c. I ſaw none periſh for want of cloathing, nor any poore without couering;* *Iob* 29. *Iob.* 31 16.

but

but their loynes blessed me, because they were warmed with the fleece of my Sheepe.

Further, that this faithfulnesse in a mans owne calling, is a notable testimony of an vpright heart, and of a good conscience, it appeareth by the speech of our Saviour, where he approueth himselfe, and his actions vnto his Father, saying, *Father, I haue glorified thee on earth*: how proues hee that? *I haue finished the worke which thou gauest me to doe.* Many times men set vpon workes which God neuer commanded them to doe, but which their owne flesh, and Sathan bad them doe: or if they begin to goe about good workes that the Lord commandeth, they doe not goe thorow with the same, as Christ Iesus did: and therefore they neyther bring glory to Gods name, nor comfort vnto themselues by that which they doe: but this is it indeede that will stand men in steede, when they shall come to make their accounts before the Lords Iudgement seate, if they can truely say, *Lord I haue done the worke* that thou didst appoint mee; I haue been exercised in those businesses and affaires which thou didst enioyne mee, and haue gone thorow with the same. So, when Christ Iesus would commend a worthy seruant; what is the Commendation that he hath giuen him? that hee hath faithfully ymployed those talents & gifts, that his master committed vnto his trust, vnto his best aduantage. And this (as the Apostle speaketh) is required of dispelers, *that euery one be found faithfull*: That is, that they discharge euery one the duties that pertaine vnto them in their places, with all due care, and conscionable regard.

Iohn 17. 4.

Math. 25.

1. Cor. 4. 2.

Vse 1. This serues for the iust reproofe of those that make some shew of Christianitie, and would faine goe vnder the name & number of sound professors of the Gospell, and yet are most vnfaithfull in their owne charges. Many are good neighbors abroad, and bad gouernours at home. They can aduise others for the best, but they haue no care at all to order their owne families in the feare of God. Many husbands are kinde and courteous abroad, but churlish & vnmercifull to their yokefellowes, and to their Children & Seruants at home. Many wiues will seeme religious, who yet are not helps in their fami-

ly,

ly: nor seeking in all good and lawfull things to content and please their husbands, but are disobedient and vndutifull vnto them. Such Masters, and Husbands, and Wiues, can haue little comfort of their faithfulnesse, when they faile most in those things, wherein the power of godlinesse should most shew it selfe; namely, in discharging a good conscience, where they are tyed so to doe by the neerest and strongest bond.

And this is a great fault in diuers seruants, who when they haue gotten a little knowledge of Religion, and can discourse of some points thereof, begin to thinke that then they haue a dispensation to be idle and slothfull; head-strong, and masterfull; testy, and impatient when they are told of their faults, and the like. Oh this is a wofull vse that they make of their reading, and hearing the Word of God! if they had well obserued that which most concernes them, they should haue found that the LORD commandeth seruants, *To please their Masters in all things, not answering againe, and to shew all good faithfulnesse, that they may adorne the doctrine of God our Sauiour in all things.* And againe, *Seruants be obedient vnto them that are your Masters according to the flesh, with feare, and trembling, in singlenesse of your hearts, as vnto Christ.* And no lesse effectuall is that other place of *Paul* to *Timothy*: *Let as many seruants as are vnder the yoke, count their masters worthy of all honour, that the Name of God, and his doctrine be not euill spoken off. And they that haue beleeuing masters, let them not despise them, because they are brethren, but rather doe seruice, because they are faithful and beloued, and partakers of the benefit.* And that was a thing worthy singular commendation in *Iacob*, that he serued *Laban* (though a couetous, deceitfull and hard master) *with all his might: Being in the day consumed with heate, and with frost in the night, his sleepe also departing from his eyes.* And therefore those seruants are much to be blamed, that make Religion an occasion of their vnfaithfulnesse, which, by how much it is more thorowly and deepely rooted and settled in the hearts of any, should, and will make them more true and trusty; more conscionable and faithfull to their Rulers and Gouernors. And the like may be said of children, what gifts of knowledge, and speech soeuer they haue: they can haue no comfort of the same, vnlesse they giue all honour and reuerence, and shew

Titus 2.9,10.

*Ephes.*9.5.

1.*Tim.*6.1,2.

*Gen.*31.6.40.

all duty and obedience vnto their Parents, as the Lord commandeth them.

This may be an instruction vnto vs. Would we be Christs schollers? then the first letter and lesson that we must learne, is, to doe well in our places. Are we children? let vs labour by searching of the Scriptures to know our duties, and to doe them. Are we seruants? let vs get vnderstanding of the things that do most concerne vs in all our places, and let our practise be answerable to our profession, and then we shall shew our selues to be truely religious indeed. And the same exhortation might be giuen to all others in their seuerall vocations: which if we can follow, whatsoeuer our callings be, *we serue the Lord Christ in them*, and shall be sure of full reward from him. Oh but my Calling is meane, and my seruice base. Though your worke be base, yet is it not a base thing to serue such a Master in it. They are the most worthy seruants, whatsoeuer their imploiment be, that do with most conscionable, & dutifull hearts and minds, serue the Lord, where he hath placed them, and in those workes which he hath allotted vnto them.

Note.

[*Relieue the oppressed.*] Hauing in the former words shewed them that they must doe that which is iust, and right: he commeth now more particularly to declare vnto them wherein that consisteth, namely, in shewing mercy to such as are in misery: and in being meanes of comfort vnto them, that are in discomfort, and griefe of heart. Whence this doctrine may be collected: that,

Doctr. 6. Mercy to the afflicted an excellent seruice *Psal. 41. 1.*

It is a most acceptable seruice vnto the Lord, to comfort and relieue his people when they are in misery and distresse.

This is a worke so well pleasing vnto God, that he pronounceth them happy and blessed that consider wisely, and iudge charitably of the poore and needy: though they haue no ability to helpe them, or to direct and counsell them; yet if they can but prudently and mercifully consider with themselues, Surely this man or woman haue carried themselues so holily and blamelesly, that this stroke is not fallen vpon them for their wickednesse, nor for their foolishnesse, but for their good and comfort; as in the end it will appeare. This mercifull iudgement and censure concerning those that haue many

and

and ſtrange, and heauy croſſes lying vpon them, is a thing that GOD much regarderh, and recompenceth in all that are ſo affected towards his poore diſtreſſed ſeruants. This alſo the Apoſtle *Iames* yeeldeth, as an vndoubted marke of true Religion, ſaying, *Pure Religion, and vndefiled before God, euen the Father, is this, to viſit the fatherleſſe, and widowes in their aduerſity, and to keep himſelfe vnſpotted of the world.* His meaning is not, that it is Religion it ſelfe (for that is a thing belonging to the firſt Table) but a ſigne of the ſame, when our faith in God, and loue vnto God, maketh vs pitifull and liberall towards the children and Saints of God, and ſuch as he would haue reſpected and relieued. *Iam.1.27.*

So, at the great and generall day of Iudgement, when all the world ſhall come to receiue ſentence according to their works, whether good, or euill, what is the matter of commendation that is giuen to the Elect, and the moſt euident marke of difference betweene the Sheepe and the Goats? euen this, that they deſired to doe good, not in ſome one or two, or in ſome few, but in euery worke of mercy, and of charity. *That they fed the hungry, gaue drinke vnto the thirſty, cloathed the naked, viſited the ſicke and impriſoned.* And on the other ſide, the Reprobate ſhall not be charged and condemned iuſtly for this, that they did not the good that they might haue done vnto poore Chriſtians in their wants and miſeries. *Mat.25.35.*

And further, this ſheweth it to be an excellent ſeruice, for one to ſtretch forth his hand in relieuing the needy, and in ſuccouring diſtreſſed ſoules, that whatſoeuer kindneſſe is done to the leaſt of them, CHRIST ſets it on his ſcore, and counts it as done vnto himſelfe, and he will acknowledge it, and reward it, both in this preſent life, and in that which is to come. *Reaſon.*

Euery one will come to this, that if Chriſt Ieſus ſhould repaire vnto their houſes, hungry, or thirſty, or cold, or naked, they would with all their hearts part with any thing they haue to refreſh and relieue him: let ſuch heare then what Chriſt himſelfe ſaith to them that ſhew mercy to the poore Saints: *In as much therefore as ye haue done it to one of the leaſt of theſe my brethren ye haue done it vnto me,* Math. 25.

Which is firſt for the great condemnation of them that doe *Vſe 1.*

altogether ſhut vp their bowels of compaſſion from Gods children in their ſorrowes, and temptations, and afflictions. *Whoſoeuer hath this worlds good, and ſeeth his brother haue neede,* (ſaith the Apoſtle *Iohn*) *and ſhutteth vp his compaſsion from him, how dwelleth the loue of God in him?* This goeth ſore againſt ſuch; for in not louing his children, they proclaime vnto all the world, that they loue not God himſelfe, and therefore are not beloued of him: and if it be ſo with thoſe that doe make manifeſt their loue by ſhewing mercy; what ſhall we thinke of thoſe that are ſo farre from pitying, and relieuing the diſtreſſed, that they are ready to adde affliction to the afflicted? It is iuſt vpon you; (they ſay) your indiſcretion and want of wiſedome, (in that you made more adoe then needs, and would be more preciſe then wiſe, and more forward then your neighbours, &c.) hath brought you to all this woe and miſery. This is cruell and vnmercifull dealing: if they would do them no good, they ſhould doe them no hurt. Yet this was the caſe of *Iob* and of *Dauid* in their great calamities and perplexities: and we may reade of the lamentable complaints that both of them made in that reſpect. If it be a marke of a damnable perſon to withhold mercy from the ſorrowfull and heauy-hearted; then what ſhall become of them that lay heauy burdens on thoſe that are preſſed down too low before? If *there ſhall be iudgement without mercy, to them that ſhew no mercy*, much more fearefull ſhall their ſtate be, that are ſo full of cruelty towards them, whom the Lord ſo tenderly reſpecteth?

1 *Ioh.* 3. 17.

Vſe 2. Heere is a ſingular comfort for Gods Children, that are in many wants and neceſſities: ſo long as there is any godly man or woman that will do any thing for Chriſt his ſake, and for their owne comforts ſake, they ſhall not be deſtitute of reliefe. For GOD hath commanded his ſeruants to ſuccour them, and hath made many gracious promiſes to ſuch as are mercifull, and will beare the burdens of others. And if men ſhould faile them, the Lord himſelfe will looke vnto them; who beholds their troubles, and ſees their teares, and is acquainted with al their griefes. And he that bids others to be mercifull, will not be vnmercifull himſelfe. And therefore it is, that men do deny vs helpe and comforr many times, becauſe God would haue vs draw

neerer

neerer vnto him; whoſe eyes are euer vpon vs, and whoſe eares are alwayes open to heare the cryes of the poore, and of thoſe that are humbled before him.

Therefore let the Saints of God make full reckoning that one way or other they ſhall be prouided for; if men will not, God will. Onely let them be ſure that they be found in the number of thoſe that be humble in ſpirit, and broken in heart, for to ſuch alone do the mercies of God appertain. If one be a gamſter, or an vnthrift, a riotous perſon or a drunkard, or giuen vp to any ſuch reprochfull vice: or if there be any that will not take paines to get their liuing, by diligence and labour in their honeſt calling, but giue themſelues to idleneſſe and ſluggiſhneſſe, God himſelfe will not (in mercy at leaſt) and his children muſt not relieue ſuch kinde of perſons: *He that will not labour, muſt not eate*: and the beſt almes for ſuch is, to giue them nurture and correction, that they may deſiſt from their lewd behauior, and betake themſelues to better courſes. *Pſal.72.* 2. *Theſ.*3.10.

18 [*Come now, let vs reaſon together.*] Heere the Prophet preuents an obiection that they might make. It's long ere men bee brought to the ſight of their ſinnes: but when they come once to perceiue the multitude, and grieuouſneſſe of them, they begin to thinke their caſe remedileſſe; and that it is in vaine to hope for pardon: but God bids them make no ſuch concluſions, and therefore he ſaith, [*Come now, let vs reaſon together*:] which is in effect, as if he ſhould haue ſaid, If you hearken what the diuel & the fleſh can ſay, then will you rather deſpayre, then beleeue: & therefore heare you withall what I can ſay: which if wee could doe, we ſhould eaſily ſee that the arguments of Satan, and of our owne wretched carnall reaſon, are but deluſions, and that Gods arguments will ſwallow them vp all, euen as *Moſes* true Serpent did the Serpent of the Sorcerers. Hence wee may learne this doctrine: that,

They that will come to the Lord, and doe him ſeruice, muſt not hearken what reaſons fleſh and bloud can yeeld them againſt it, but what reaſons God can giue them for it. *Doct.*7. God is to be heard before any.

The Diuell will haue much to ſay againſt goodneſſe; and our owne fleſhly wiſedome will haue as much, and the world will be as great a pull-backe vnto vs, if we will giue it the hearing: but

if we can lend an attentiue eare vnto the Lord, wee shall finde that he will bring better arguments to perswade vs to goodnesse, then all those our enemies can, to disswade vs from it. And therefore it is that men are so often, and so grossly deceiued, because they heare what the one side can say to discourage and hinder them: but not what the other can say, to harten and draw them onward in good wayes. For if they did bring a spirituall eare to receiue the proofes that are brought from the Word, they would be more forcible to bring them to God, then all other meanes could be to allure them to forsake God, and to embrace this present world. Therefore when the Lord would haue men to practise any duty, or to forbeare any sinne, we see what strong reasons he bringeth for that purpose: as is euident (together with innumerable other places) in the second and in the fourth commandement. And thence it is, that men doe so commonly, and so wretchedly transgresse those commandements, because they doe not well weigh the Lords reasons to the contrary: for if they did, they would neuer incline so much to superstition and Idolatry; nor euer so giue themselues to the prophaning of the Lords day, but know that it is farre better to procure Gods blessing by keeping it, then his curse and vengeance by the violating of it.

Holy *Iob* (we see) tooke that course that the Lord vvould haue vs take for the repressing of all inordinate lusts and affections. *I made* (saith he) *a couenant with my eyes; why then should I thinke on a maid?* A carnall sinfull man would haue thought this too much curiosity and niceneſſe: What? not to looke on the beauty and comely visage of a woman? at least, not to take some liberty for thoughts tending that way? it is too too much preciseneſſe: who can take any notice of such things in vs? Oh (saith *Iob*) *What portion should I haue of* GOD *from aboue? and what inheritance from the Almighty from on high? q. d.* I durst not giue any way vnto the flesh in any sort; for that were the directest course to deprive my selfe of the comforts of the Word and Spirit heere, and of the Crowne of happinesse, which is reserued for the Saints in the world to come. Albeit I should speed little the worse with men, yet I should bee sure to come short of many speciall fauours and blessings of the Lord. And

Iob 31.1.

2.

fur-

further he addeth: *Is not destruction to the wicked? and strange punishments to the workers of iniquity? q. d.* Suppose I should escape the censures of men, yet hath not the Lord meanes that I cannot conceiue of, for the punishment of rebellious sinners? and though things may be smothered for a time, cannot hee bring secret sinnes to open shame? grant that it be kept close from the eyes of the world; yet, *doth not he behold my wayes, and tell all my steps?* though the eyes of men take the view onely of the outward actions, yet he looketh vpon the inward disposition, and affection of the heart; these and the like reasons he vsed to keepe himselfe in order, and to fright his conscience from all manner of sinne and impiety, as is more fully described vnto vs in that Chapter.

Reason. And good reason there is, why we should esteeme Gods arguments aboue any other, because he is wisedome it selfe, and therfore seeth what is best for vs; and he is loue it selfe, and therefore will direct vs in the way, which shall appeare to be most safe and most comfortable in the end, what stumbling blockes and rubs soeuer we finde therein for a season.

The diuell, the world, and the flesh bring onely shewes of reason, and pretend loue vnto vs, when they meane nothing lesse, as the euent will plainely manifest: but Gods reasons will hold out when they are wayed in the ballance, and what he saith shall stand, when heauen and earth shall fall: and if we take those courses that he would haue vs, we shall plainely perceiue at last, that he meant vs more good in so aduising vs, then we could possibly thinke or imagine.

Vse 1. This sheweth and condemneth their folly, vvho, when they haue motions or perswasions to vndertake any good thing, or any purpose to become more sober and stayed in their carriage and course of life, will first heare what their carnall friends can say, and what the world, and their owne flesh can alledge. Alas, these men are more likely a great deale to renounce all goodnesse, then to continue in the practise of any godlinesse. If once they giue eare to the reasons of the Diuell, and of the flesh, they are gone. For as the perswasions of GOD by his Word and Spirit, should make vs begin, so must they cause vs to hold on, or else we should

faint in the mid-way, or rather turne aside, and walke in a quite contrary way.

And as this is true in generall for the profession of Christianity, so is it as true in all particular duties; as to giue instance in some: those that haue to deale in matters of strife and contention, for the most part are possest with the conceit, that if they should not answere like for like, and returne one disgracefull speech for another, and requite one iniurious action with another, euery one would in a short time grow bold vvith them, and be ready to vvrong and abuse them. But vvhere doth God say so? Nay the very truth is, that when they seek by such means to right themselues, and by such a shield to defend themselues, and to repell their aduersaries, whereas they had men onely against them before, now they haue three for one against them: to wit, God and men, and their owne consciences: whereas if they would follow Christ his rule, *To blesse those that curse them, and to do good to those that hate them, and to pray for those that hurt and persecute them, and so ouercome euill with goodnes*, they should certainly haue the Lord, and their owne consciences on their side, & it may be also make their foes to become their friends by that meanes. For the wisedome of God telleth vs, that this is the way to *heape coales of fire vpon their heads*: which shall either melt them, and turne their affection to vs, or burne them, and leaue them more inexcusable before God, and their owne consciences, and so hasten his iudgements vpon them. If men can be patient, and content to sit downe by wrongs offered, God will stand for them, and reuenge the quarrell of the meeke. And how euer in our corrupt iudgement wee thinke, that by passing by offences, and patient bearing of iniuries, we shall expose our selues to all manner of indignities and losses: yet by good experience we shall finde the saying of the Holy Ghost to bee true, *Psal.* 37. 11. *The meeke shall inherit the earth: and shall delight themselues in the abundance of peace.*

Note.

Matth. 5. 44.

Rom. 12. 20.

Others there are that thinke: if wee should make conscience of Religion, and begin to reade the Word, to frequent Sermons, to haue prayer in our Families, and the like, this would make vs to bee scoffed, and mocked at, and to be tearmed precise fooles for our paines. But let such heare what the Word saith,

that

that pronounceth them blessed, that *delight in the law of the Lord, and meditate therein day and night, and that seeke him with their whole hearts*: yea albeit they should meete with some disgrace, and opposition in the world: *blessed are ye* (saith Christ) *when men reuile you, and persecute you, and speake all manner of euill against you falsely, for my Names sake: Reioyce and bee glad, for great is your reward in Heauen.* Is it not better to endure a little mocking from men for a time, and that for well-doing, then to vndergoe the wrath of God for euer for ill-doing? Consider in particular what benefit wee may reape by the ministery of the Gospell. *Heare* (saith the Prophet *Isaiah*) *and thy soule shall liue. Receiue the Word with meekenesse* (saith *Iames*) *which is able to saue your soules. Blessed is he that readeth and heareth the words of this Prophecie* (saith the spirit in the *Reuelation*,) and on the other side; *he that turneth away his eare from hearing the law, his prayer shall be abomination*, (saith *Salomon*:) and againe, the wisedome of God speaketh thus: *Because I haue called, and ye refused, I haue stretched out my hand, and none would regard: But yee haue despised all my counsell, and would none of my correction: I will also laugh at your destruction, and mocke when your feare commeth.* These, and the like places, if we could thorowly consider of, they would worke more powerfully with vs to cause vs to desire the Word, and to retaine, and keepe our hearts still in the loue, and liking of it, then all the reproches and persecutions in the world could, to withdraw our affections from it.

Psal. 1. Psal. 119. Math. 5. Isai. 55. 3. Iam. 1. 21. Reu. 1. 3. Prou. 28. 9. Pro. 1. 24. 25, 26

But for want of this, many sore and dangerous; yea, sometimes desperate euils doe befall men: for if we consult with reason, it will tell vs that either our sinnes are so great, that they cannnot be pardoned: or else so small, that they need not be repented for. This made *Cain* and *Iudas*, those curled and damnable reprobates, to despayre, and cast off all hope of mercy, because they would not hearken what God, or his seruants could say, but onely what Satan and their own flesh could say: whereas if it had beene possible for them to haue looked into the promises of life, made vnto grieuous sinners, and in assurance of faith haue craued remission and pardon for their offences, they might haue beene forgiuen; euen *Cain* and *Iudas*, as well as *Peter* and *Paul*: for they had all committed damnable sinnes in them-

themselues; and that repentance which preuailed for *Peter* and *Paul*, would haue been as effectuall for the two other, if they had attended to Gods voice, and humbly and earnestly sought for mercy at his hands.

Vse 2. This serues also for our instruction, that in all our griefes and miseries, we should reason rather with God, then with men. For if we be in distresse for our estate, or in sicknesse of body, or in perplexity of soule; in any of them, or in all of them, let

Note. vs goe vnto men, and they will most commonly serue vs as *Iobs* friends did him; lay sorer burdens on vs, rather then ease vs of those we carry already; and make our case a great deale worse then it is, rather then minister any helpe and comfort vnto vs.

But if we can heare and beleeue what the Scriptures of God tell vs; we shall finde that our state is neuer vnrecouerable: but that if we can be truely and soundly humbled, there is hope and helpe for vs, that God will giue vs an happy end of all our sorrowes, and make vs great gainers by all our afflictions and temptations.

[*Though our sinnes were as Crimson, they shall be made white as snow.*] In these words, the Prophet hath reference to that that went before, where he had charged them, that their hands were

Obiection. full of bloud, *Verse 15.* For hereupon they might reply: if we be such grieuous sinners; how can we dare to come vnto GOD for fauour? is it not a terrible thing to appeare before him, that is so iust, and so holy? how then can vvee looke

Answere. that he should be mercifull vnto vs? Say not so (saith the Prophet) that is but a reason of the flesh: as if GOD were no fuller of mercy then mortall men are: or as if he could doe no more then they can: yes, we must know, that howsoeuer men be vnable to change Crimson, or Scarlet colour into White againe, albeit they should lay all their wits and endeauours together, and pull one thred from another: yet GOD can make your sinnes that are as Crimson, and as Scarlet, to become vvhite as Wooll; yea, as Snow it selfe. If we once fall a washing of our selues, God will set in with vs, and neuer leaue till all our iniquities, (euen in our owne apprehension and feeling) be quite and cleare remoued from vs, so that none of them

shall

shall be imputed vnto vs, but all set vpon CHRIST his score.

Doctr. 2. Penitent persons shall be washed from all their sins.

They that wash themselues by godly sorrow, the Lord will wash them from all their sinnes by the bloud of his Sonne: that whatsoeuer offences we repent for, we shall be sure to haue a pardon for.

So that the question is not what our faults haue been, but what our repentance is. If we be truely dejected on our part, it is all one with God whether our tranigressions haue been more or lesse, greater or smaller: if we repent truely, we shall be pardoned fully, be our sinnes what they can be, secret, or knowne. So that though we see spots in our selues, yet God will see none: nay, when we see our deformity most, God will make it most cleare vnto vs, that his eyes are quite turned away from the same. This is euident in the Prophet *Ieremy*, where he speaketh thus concerning them that should be made truely penitent for al their euill wayes and workes, after their seuenty yeeres captiuitie: *In those dayes, and at that time* (saith the Lord) *the iniquitie of Israel shall be sought for, and there shall be none: And the sinnes of* Iudah, *and they shall not be found, for I will be mercifull vnto them whom I reserue*: and the same is promised in another place, where the Holy Ghost speaketh thus: *If we acknowledge our sinnes, he is faithfull and iust to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnesse.* And the like is couenanted in *Ezekiel*, where the Prophet bringeth in the Lord, speaking in this manner: *Then will I powre cleane water vpon you, and ye shall be cleane, &c.* where GOD himselfe vndertaketh to be the washer, and the bloud of CHRIST is the water. Now there are two things which terrifie penitent sinners, and cause their hope of obtaining mercy either vtterly to faile, or at least in a great part to faint and waxe feeble: Concerning both which, the Lord in this place giueth them comfort. One is the multitude and exceeding great number of euils whereof they are guilty: now for that, he telleth them, that he would *wash them from all their filthinesse*, without exception.

Ier. 5. 20.

1. Ioh. 1. 9.

Ezek. 36. 25. &c.

Another thing that doth vsually disquiet the hearts of those that are turning vnto GOD, is, that their sinnes haue beene hainous and extraordinary, and many of them such as haue broken the Couenant, of which sort is Idolatry: concerning which,

Zach.13.1. which, he addeth, *and from all your Idols will I cleanse you*: and in another place, he promiseth to open a fountaine of grace to wash them from all sinnes, euen from sinnes of separation, and such presumptuous offences as deserued excommunication from Gods people, yea, and to be cut off by the sword of the Magistrate.

And there is no cause to the contrary, but that God may remit and pardon one sinne as well as another, and all as well as one, if they be repented for.

Reason 1. 1. Because Christ Iesus hath satisfied for all alike: for the greatest, as well as for the smallest: for euery one, as well as for

Isa.53.4,5,6. any one: for so saith the Prophet *Isaiah*, *Hee hath borne our infirmities, and carried our sorrowes, &c. Hee was wounded for our transgressions, and broken for our iniquities. The chastisement of our peace was vpon him, and by his stripes we were healed. All wee like sheepe haue gone astray: wee haue turned euery one to his owne way, and the Lord hath laid vpon him the iniquity of vs all.* Whence it is plaine and euident, that Christ hath payed our whole debt, and not a piece of it onely: he hath discharged our pounds, as well as our pence: and hath suffered for our most horrible and fearefull rebellions, as well as for our smallest slips. And therefore as an honest Creditor, when the surety hath satisfied him for all that was owing, will not come with after-reckonings, nor challenge any thing of the debtor: so neither will the Lord lay any thing to our charge, his Sonne Christ Iesus hauing laid down the full price for our iniquities, whereby his wrath is appeased, and his iustice perfectly satisfied. That is one reason on Gods part, why he must of necessity blot out of his booke, and out of his remembrance, all the offences of repentant sinners, without any exception at all.

2. 2. Another reason there is on our part, and that is, that hee that repenteth truely for one sinne, doth repent as truely for all the rest: and though none doe particularly know and discerne

Psal.19. all the errours of this life; yet if we make a particular confession of those we know, and a generall acknowledgement for those we know not, God will graciously accept vs, & will shew himselfe more pleased with our humiliation, then hee was offended with our disobedience: so that from both these laid together,

(that

(that neither Gods iuſtice is vnſatisfied, nor any ſinne vnrepented in thoſe that labour to waſh their ſoules by true and godly ſorrow) it is apparant, that there is no tranſgreſſion, no not the moſt hainous, that ſhall ſtand in record againſt them, but all ſhall be remitted and couered from Gods ſight, that he ſhall neuer looke vpon them in anger and Indignation any more.

Why the pardon of great ſinnes is not ſo ſoone apprehended.

Indeede thoſe that haue fallen into more notorious and grieuous crimes, cannot ordinarily get the aſſurance of their reconciliation vnto the Lord, ſo ſoone as others, that haue not been ſo great offenders: but the cauſe hereof is in themſelues, in that ſuch open and ſcandalous offences doe make an exceeding great breach into their faith, & bring maruellous great hardneſſe vpon their hearts: and they are very vnwilling to ſet their conſciences vpon the racke, and to ſift and examine their owne ſoules, to the intent their hearts may be pierced and wounded for their ſinnes: but they will rather hide their iniquities, and put off their hnmiliation as long as may be (as *Dauid* did, *Pſal.* 32.) ſo that it is a wonder they euer get out of the ſnares of the Diuell, till God either by ſome ſharpe rebuke, or by ſome ſore affliction doe rouze them, and as it were by violent hand pull them out of the fire.

But if once they come to due ſorrow for their ſinnes: and in humbleneſſe of heart, and aſſurance of faith can make claime to the bloud of Chriſt, they ſhall be diſcharged and freed from all their tranſgreſſions, and be brought to that purity and whiteneſſe, which they neuer dreamed ſuch miſerable creatures as themſelues could haue attained vnto.

Vſe 1. Againſt Purgatory.

For confutation of that wretched errour of the Papiſts, that would beare men in hand, that there is a *Purgatory*, where ſome men after this life muſt haue a further purging and ſcowring then heere they haue attained vnto: but ſee heere what the Lord ſaith: Though men haue broken forth into neuer ſo many abominations, though their ſinnes were as Crimſon, and as Scarlet, yet if they would ſeeke to waſh and cleanſe themſelues by the meanes that God hath appointed, he giueth them his faithfull promiſe, that they ſhall be made white as Wooll, yea, white as Snow, as if they neuer offended at all. To vvhat end then ſhould men appoint a ſecond waſhing, when GOD himſelfe

ſelfe hath vndertaken to waſh vs from all our filthineſſe, & from our greateſt corruptions? (as hath been more largely declared before.) What an abſurd thing is it, to imagine that we muſt goe thorow a ſtrange inuented fire, which may more thorowly purge away the droſſe of our corruptions? as if Chriſts bloud were not ſufficient to make vs white as Snow? This is but a carnall conceit of mans fooliſh braine: for if fire and torments could haue ſcoured off ſinne, the Reprobates in hell ſhould haue beene purged there-from long agoe: but God alone hath cleane and precious water, and a skilfull and powerfull hand to effect that worke: and in the *Reuelation* Chriſt Ieſus, the true and faithfull Witneſſe, telleth vs how all our vncleanneſſe may be couered from Gods eyes: *Reu. 3. 18.* *I counſell thee* (ſaith he to the Church of *Laodicea*) *to buy of me white rayment, that thou maiſt be clothed, and that thy filthy nakednesse may not appeare.* Nakedneſſe there is in the beſt: but Chriſt his righteouſneſſe is that garment vvhich muſt couer it, and then God will neuer in anger and diſpleaſure looke vpon it, but in mercy and goodneſſe looke vpon the holineſſe of his Sonne, wherewith our ſoules are inueſted, and all our iniquities hidden and couered.

Secondly, heere is matter of great comfort vnto thoſe that doe in good earneſt ſet vpon this worke of cleanſing and purging themſelues: they ſhal not be deſtitute of company to ioyne with them: for God himſelfe will aſſiſt them, and giue moſt happy ſucceſſe to this their endeuour. And therfore this ſhould incourage vs vnto the exerciſes of humiliation, & of examination and iudging of our ſelues: for are not a few teares well beſtowed vpon God, when he will thereupon beſtow on vs the bloud of his owne beloued Sonne?

Many are afraid to aduenture vpon the worke of repentance, leſt they ſhould be driuen thereby to deſperation: but let vs neuer feare that, though our vncleanneſſe be neuer ſo great; though we be ſtained and dyed from top to toe, within and without, in euery part and power of ſoule and body, by reaſon of our originall corruption, and actuall tranſgreſſions, ſo that all the men in the world cannot take away the foule ſpots and horrible ſtaines of ſinne that cleaue vnto vs, and are ſettled in vs: yet the Lord of Heauen, who hath all ſufficiency of power in his hand, can

and

and will (without any difficulty) purge vs from euery one of our iniquities, by ſprinkling on our hearts the precious bloud of his owne Sonne, which is, as it were, a ſoueraigne Bath, ordained for the cleanſing of the ſoules of his elect from that contagious leproſie of ſinne, wherewith they are wholly ouer-ſpread. And therefore let none be diſcomforted in regard of his many and grieuous offences, ſeeing that the Lord hath entred into a ſure couenant with vs, for the pardoning and healing of them all; who can as eaſily cure the moſt deadly wound, as the ſmalleſt ſcarre: and the harder the cure is, the more he ſhall be glorified, in ſhewing forth the riches of his mercy towards poore ſinners that ſtand in need thereof. Our greateſt extremitie, is Gods fitteſt opportunity.

Now the chiefe meanes that he vſeth for our cleanſing and ſanctifying, are two: Meaning of cleanſing.

One is the Word, which being receiued into the heart by faith, doth purifie the ſame: according to that of our Sauiour to his Diſciples, *Now are ye cleane through the word that I haue ſpoken vnto you.* 1. The Word. *Ioh.* 15.3.

Another meanes is the Sacrament, whereby God is ready to conuey vnto vs the merit and vertue of his ſonnes death, by the effectuall operation of his Spirit, that Chriſt may be vnto vs holineſſe for our ſanctification, as wel as righteouſneſſe for our iuſtification. God doth not offer vnto vs onely the outward elements, but he is alſo more willing to giue vnto vs the things ſignified thereby; then any earthly father can be to giue foode vnto his hungry childe, that cryeth for ſome reliefe at his hands, when he hath all plenty and aboundance whereby to ſupply his need: I ſay, he is ſo much more willing then any earthly father, as God is kinder then man, and his ſtore more plentifull then mans: and it is leſſe coſt, and leſſe paines vnto him, and yet more for his praiſe, to refreſh the thirſty ſoules of his poore ſeruants, then for a mortall man to ſatisfie the appetite of his hungry childe. For (as the Prophet ſpeaketh) *Mercy pleaſeth him*: there is none that can take more delight in following after their recreations and pleaſures, that doe moſt affect them, then the LORD doth in ſhewing himſelfe fauourable vnto thoſe that ſeeke mercy and grace from him in the vſe of his ordinances. 2. The Sacrament. 1. *Cor.* 1.30. *Micah.* 7.8.

[*If*

Obiection. [*If ye consent to obey*] The next thing that might hinder and dismay them from turning vnto the Lord by sound repentance, is, that he is so holy and righteous, and his law so strict and rigorous, and they so sinfull and rebellious, that it were in vaine for them to go about to yeeld obedience thereunto, they should neuer attaine vnto it, and therefore as good for them neuer to begin the worke, as not to accomplish and finish the same. And thence it is, that a number sit downe as sluggards, and neuer set one foote forward in the way of godlinesse, because they imagine that there is a greater difficulty in Euangelicall obedience, then indeed there is: little knowing what Gods meaning is,

Answere. when he calleth vpon vs to be obedient. For his purpose is, not to vrge vs to a perfect fulfilling of the Law, such as was required of *Adam* before his fall: but onely that we should doe our best endeuour, and labour to conforme our selues to his will, as neere as we can: if there be a true sincere loue, and a hearty consent to shew our selues dutifull and loyall subiects to him in all things, it is as much as he exacteth of vs. The doctrine to be learned from hence is this: that,

Doctr. 9. God accepteth of penitent persons, the will for the deed: as for the fulfilling of the Law in absolute perfection, that Christ alone hath performed: he hath paid our debt, and cancelled the

Col. 2. band, & taken away the hand-writing that was against vs: Now this onely remaineth for vs, that we haue a good inclination, and a willing minde, to performe our duty, and labour to the vtmost of our strength so to doe; seeing and bewailing our manifold imperfections, errours and failings in euery one of our seruices: which if we can do, God will be as wel pleased with vs through his beloued Sonne, as if we had kept the whole Law, without any declining from it at all, either to the right hand, or to the left. That which is spoken in the matter of communicating vnto the necessities of the Saints in the Epistle to the *Corinths* (to

2. Cor. 8. 12. wit, *if there be first a willing minde, it is accepted according to that a man hath, and not according to that he hath not*) holdeth as true in all other seruices; that we are accepted with the Lord, according as we are inwardly affected, albeit our actions be not answerable to our desires: for he that hath a ready mind to do what he can, and doth the same, would be as ready to do a great deale

more,

more, if his ability did serue: and therefore the Lord wil shew his gracious acceptance of that which is done by him, though it be neuer so little, as well as if it had beene a matter of farre greater worth.

Now that the true purpose and intent of the heart, is that which God principally regardeth in his seruants, may bee made yet more cleere by examples taken out of the Scriptures. We may reade in *Genesis*, what God saith of *Abraham*: *By my selfe haue I sworne, (saith the Lord) because thou hast done this thing, and not spared thine onely sonne, therefore I will surely blesse thee.* And yet *Isaac* was not slaine: but *Abraham* withdrew his hand from him, and spared him: yet because he was content to kill him, and made all things ready for the sacrificing of him, God accounteth it as good, and rewardeth it as well, as if he had killed him indeed. Gen. 22. 16, 17.

So *Dauid* had but a purpose to build the Temple; which worke was afterward laid vpon *Salomon*, and by him performed: yet the Lord giueth him a good testimony, and a large reward for his readinesse that way: he was content to spare him, because he had beene at great paines before, in shedding the bloud of many enemies of the Church, and some remained yet still to be subdued by him: yet this he telleth him for his comfort, *Whereas it was in thine heart to build an house vnto my name, thou diddest well that thou wast so minded.* And besides this, he biddeth *Nathan* to carry him this message, that *the Lord would build him an house, and would raise vp his seed after him*, and imploy his sonne in that honourable seruice of building an house vnto the Name of the Lord, and that *hee would establish his Throne for euer.* And there is reason why God should accept of the will as well as of the deed: for 1. Chron. 17.

1. Chron. 17. 10, 11, 12.

1. First, why doe we thinke he will haue regard vnto the deed? because it is his own work: and is not the will his worke as well as the deed? that is most certaine: for the Apostle saith to the *Philippians*, *It is God that worketh in you, both the will, and the deed, of his good pleasure.* And therefore if we can beleeue that he is pleased with our good actions, we may be as well perswaded that he is delighted with good motions, and holy desires that are stirred vp in our hearts by his own good spirit. *Reasons.* 1. Phil. 2. 13.

2. 2. Another reaſon, why GOD taketh ſuch ſmall things in good worth, is, becauſe he is both in name and nature a father, yea, an heauenly Father, and therefore hath *compaſſion of thoſe that feare him, euen as an earthly father hath of his child that ſerueth him.* Now he that is a mercifull, and wiſe, and louing father (as thoſe will be euer moſt mercifull to others, that haue taſted moſt of Gods mercy to themſelues) when he ſeeth that his childe doth as well as he can, though it be but ſimply and poorely, yet he will ſhew his liking of it, and commend him for it: and ſo will God deale with vs; though we cannot doe things perfectly, yet if we doe them obediently, he will ſhew his loue and approbation of vs and of our works. When a little child doth cheerefully ayme and ſhoote at the marke which his father propoſeth vnto him, though by reaſon of his weakneſſe he ſhoote very wide and ſhort; Yet it is as wel accepted of his father, as if he did hit the white: and the like fatherly dealing ſhall we finde in God: that if we be faithfull in a little, he will eſteeme of vs, as if wee performed a great deale more. Indeed when we haue put off the image of the firſt *Adam*, and haue put on the image of the ſecond *Adam*, and haue changed the earth for heauen, then we ſhall not onely obey truely, but perfectly: but heere it is in truth (and ſo it muſt be eſteemed) one degree of perfection, to ſee our owne imperfections. And that was in *Nehemiah*, and in thoſe of his time: *O Lord, I beſeech thee, let thine eare now hearken to the prayer of thy ſeruant, and to the prayer of thy ſeruants, who deſire to feare thy Name.* He could not ſay, that they did ſo feare his Name as they ſhould; but this they could ſay, that they deſired to do it better; which deſire was a fruit of the grace it ſelfe.

Pſal. 103. *Mal.* 3. 17.

Note.

The perfection of a Chriſtian heere.

Nehem. 1. 11.

Vſe. This ſhould inſtruct and incourage vs ſtill to be doing in the ſeruices and workes of God.

Obiection. Oh, but we find many imperfections, and many wants and weakeneſſes in our ſelues.

Anſwere. What of that? If we ayme at perfection, and haue reſpect to euery commandement of GOD, and come as neere the marke as we can, the Lord will accept vs according to that we haue, and not reiect vs for that we haue not. If we could obey perfectly, to what end were Chriſt his obedience? and if God

ſhould

ſhould looke after none, but thoſe that can fully pleaſe him in all things, he ſhould be a Lord and a Maſter, without ſubiects and ſeruants. *If thou, O Lord* (ſaith *Dauid*) *ſhouldeſt marke what is done amiſſe, who ſhould ſtand?* Pſal. 130. 3.

Therefore though we cannot pray with that feeling, heare and reade with that profit, ſing Pſalmes with that ioyfulneſſe and cheerefulneſſe of heart, as we ſhould: though we cannot forgiue our enemies, long for Chriſt his comming, haue ſuch a tender feeling of the afflictions of the Saints, nor attain to ſuch heauenly Meditations, night or day, as we doe deſire, and as GOD doth command; yet let vs not be diſcouraged: if wee ſtriue to bring our wicked fleſh to the performance of theſe duties, and though we haue much adoe with it, yet if we draw it as a Beare to the ſtake, vnto Gods worſhip, and to the performance of good duties in publike and priuate: and when we feele moſt backwardneſſe and vntowardneſſe in our nature, yet we conſent in our very ſoules, that the Law of GOD is holy, and good, and iuſt: and that our wils and affections are indeed very corrupt, and rebellious; but wee would rather then all the world that things went otherwiſe with vs: that ſinne might be ſubdued, and grace planted in ſtead thereof: and it is our continuall griefe, that God ſhould be ſo gracious, and kinde, and liberall to vs, and we can be no more obedient, and loyall, and ſeruiceable vnto him: if (I ſay) we finde ſuch a heart within vs, we neede not be diſmayed, but may cheerefully goe on, with full perſwaſion, and vndoubted reſolution, that the Lord wil be mercifull vnto vs, and take our obedience in good worth. Rom. 7.

Onely, that we may not deceiue our ſelues, let vs be euermore carefull to vſe the meanes whereby we may grow better; and auoid the meanes whereby we may be made worſe. (As was more largely taught in the former Sermon, in the end of the third *Doctrine*.) For if one ſay that he deſireth heauen, and yet will neuer frequent Sermons, nor good company, where he may be inſtructed: nor vſe any priuate or publike exerciſes of Religion, whereby he may be edified; he is no more to bee regarded, then a ſluggard that pretendeth that he meanes to haue a good crop, and yet will neither manure, nor plow, nor

sowe his ground; but when others are labouring, he is sleeping, or loytering: as no man will euer looke that the one should haue a plentifull harueſt of Corne; so will no wiſe man beleeue that the other shall obtaine a plentifull crop, either of grace heere, or of glory hereafter.

[*Yee shall eate the good things of the Land.*] Before hath beene shewed, that all sinners that repent, shall haue the bloud of CHRIST to wash and cleanse their soules: now in these words is declared, that they shall not onely haue spirituall grace, but also right vnto, and the right vse of all the benefits of this life. Whence this doctrine may bee gathered: that,

Doctr. 10. True obedience brings outward prosperitie.

True obedience to Gods commandements, though it bee not perfect, brings the blessing of God vpon vs for outward things, as well as for inward.

*Deut.*28.1,2. &c.

This is promised in *Deuteronomy*, where *Moses* speaketh thus vnto the people of *Israel*, *If thou shalt obey diligently the voice of the Lord thy God, and obserue and doe all his commandements, which I command thee this day, then the Lord thy God will set thee on high, aboue all the Nations of the earth. And all these blessings shall come on thee, &c. Blessed shalt thou be in the Citie, and blessed also in the field, &c.* and so he goes on, shewing that true and faithfull obedience is that which bringeth all manner of blessings for body and soule, for name and estate, yea, and for seede and posterity also. And therefore the Apostle telleth

1.*Tim.*6. & 48. *Timothy*, that *godlinesse is great gaine, and that it hath the promises of this life, and of the life to come*: in which regard, *Dauid*

*Psal.*37.25. saith, *I haue been yong, and now am old; yet I saw neuer the righteous forsaken, nor his seed begging their bread.* He had seene (and so may wee) that children of Great men haue broken forth into many horrible sinnes, and so haue beene brought to a strange, and miserable, and violent death, and to many wofull straites and extremities before their death: but hee neuer saw (neither shall wee see) the godly seed of godly men, forsaken of God and men, and left as vagabonds to begge their bread: but God hath euer had (and still will haue) a speciall care of them, and euer made all necessary prouision for them: either hee himselfe by a more particular prouidence of his,

casteth

casteth sufficiency of these outward things vpon them; or blesseth their labours, so that they are made a meanes of maintenance vnto them: or if they faile that way, he moueth the hearts of some or other of his seruants, to pitie them, and to supply their wants: so that whatsoeuer their necessities be, they are freed from that curse that is denounced against the seed of the wicked, to wit, that they should wander vp and downe as vagrants, begging their bread, and making a trade of that vile wretched course of life. *Psal.* 109.10.

And there is cause why we should rest fully resolued of this point, that none of Gods household shall euer want necessary relieue. Because all will yeeld that God is the gouernour of heauen and earth, and the disposer of all things in them both: and then they must grant further, that those that are best, and doe best, shall speed best; because God loueth them most: and how then can we make question, whether or no, the Lord wil bestow vpon them a competent measure, and a comfortable vse of these earthly blessings, seeing all is in his hand, and hee wisheth so well vnto his owne people? especially seeing he hath straightly charged vs, *not to care what wee shall eate, or drinke, or what we shall put on: but first to seeke the Kingdome of God and his righteousnesse, promising vs faithfully that if we doe so, all other things shall be cast vpon vs.* *Reason.* *Math.* 6.25.

And as he hath promised this, so hath he from time to time performed it: as we may obserue thorowout the booke of *Iudges*, of *Samuel*, and of the *Chronicles*: for there it is to be seene, that when godlinesse prospered in the soules of Gods people, they prospered in their outward estate: and when sinne (on the other side) had made hauocke in their soules, then the *Madianites*, and the *Philistims*, and other enemies, made hauocke in their Country: when they and their Kings thriued in piety, and did grow in the knowledge of God, and zeale of his glory, then it went well with them for outward plenty and aboundance: but when Idolatry and impiety began once to thriue in their hearts, and in their land, they neuer had long, nor settled prosperity, but their enemies hands and swords preuailed against them for the taking away of their liues, and the ruinating of their estates.

Vse 1. Heere is matter of terrour for all wicked worldlings, that thinke to aduantage and aduance themselues by sinfull and naughty courses; that is an ill way to rise: for, *the riches of iniquitie shall not prosper.* Though they build their houses neuer so high, and aduance their nests vnto the starres, yet the Lords hand shall pull them thence, and cast them down into the very dust. They thinke their houses, their names, and their substance shall remaine for euer, and that they shall make themselues and theirs, by ioyning house to house, and land to land; by oppressing the poore and needy, and by defrauding the fatherlesse and the widow, and such as cannot right themselues. But alas, they little consider in the meane while, that God is the iudge of the world, and that he will reward euery man according to his workes. They imagine their estate shall be according to their wealth: and so it might be indeed, if God were not the gouernour of the world: but sith he is so, it shall goe with euery one according to that he is, and not according to that he hath. And therefore as God would haue it proclaimed to the godly, *Say ye, Surely it shall goe well with the iust, for they shall eat the fruit of their works*: So he would haue this denounced against the vngodly, *Woe bee to the wicked: it shall bee euill with him: for the reward of his hands shall bee giuen him.* They shall reape that which they haue sowed. It were an absurd thing for one that hath sowne nothing but Cockle & Fitches, to expect a good crop of Wheat, or Barley, or such like corne: and as contrary to all reason is it for them that sow iniquity, to thinke they shall reape any thing but affliction. They may delude themselues with vain hopes, and bragge, as much as they will: but do we thinke such proud, and malicious and cruell men, shall obtaine any happinesse and prosperitie from the Lord? Nay surely, he hateth both them and their practises, and therefore they and their wicked seede shall be rooted out: as we may see it verified in many of the Kings of *Israel*, as in *Ieroboam*, *Ahab*, *Baasha*, &c. and most notably in that place of *Ieremy* concerning *Iehoiakim* the sonne of *Iosiah*: *Woe vnto him* (saith the Lord) *that buildeth his house by vnrighteousnesse, and his chambers without equity: hee vseth his neighbour without wages, and giueth him not for his worke, &c. Shalt thou raigne because thou*

Prou. 10. 2.

Isai. 3. 10.

Ier. 22. 13. &c.

thou closest thy selfe in Cedar? Did not thy father eate and drinke, and prosper, when he executed iudgement and iustice, &c? Where is declared, in the example of *Iosiah*, the godly father on the one side, that the true knowledge of God, and the practise of godlinesse, and of righteousnesse, bringeth all true honour and prosperity: and on the other side, in the example of *Iehoiakim* the wicked sonne, is shewed, that impiety ioined with oppression and cruelty, with fraud and deceit, and injurious dealing, doth bring the curse of God in life and death: that it maketh a man liue a base and dishonourable life, and dye a shamefull and ignominious death: that while he is in the world, he shall liue vndesired: and when he goeth out of the world, he shall dye vnlamented.

This is also for our instruction; if wee would haue the good things of the Land, and eate of the same, that is, haue the comfortable vse and enioyment thereof, then let vs yeeld our free consent to be dutifull & obedient to the Lord. Otherwise a man may haue the things of this life, and yet not haue his part in them: He may haue much meate, and drinke, and apparell, and riches, and honour, and yet haue no sound comfort in any of them all. A poore man that feareth God, though he feed on coarse bread, on greene hearbs, or on pulse, as *Daniel* and his companions did, yet may receiue his foode more cheerefully, and looke a great deale more freshly, then wicked vnregenerate men doe, or can doe, when they haue all aboundance and variety. *Vse 2.*

Therefore let this encourage men, if they would haue good things either in right, or in possession, to labour to get religion into their hearts: and to be as much afraid of sinne, as of misery: and as desirous of grace, as they are of prosperitie. Which if we could doe, we should finde Gods eyes open to consider of vs, and his hand to relieue vs continually in all our wants and necessities.

And as wee should be thus carefull for our selues, so we should be also for our children. There is no good parent but would wish his children might be prouided for, & liue in the world in good sort: Now heere is the way to purchase them a good estate in the earth: vse the meanes to bring them vn-

to the feare of God, and to haue faith in God : for when the Lyons that are full of might, and rage, and cruelty, doe *lacke and ſuffer hunger: then they which ſeeke the Lord, ſhall want nothing that is good.* God will haue a care that his ſheepe ſhal haue conuenient paſture, and be in good liking, though the Lyons be pined and hunger-ſtarued ; and when ſtrong and mighty men are in miſery and debt, in want and neceſſity, euer ſhifting and toiling, and yet getting nothing: then Gods poore and weake ſeruants ſhall haue that which will ſatisfie and content them : for God hath ſaid, that *he will neuer leaue them nor forſake them.* Therefore are they the moſt prouident and wiſe parents, that bring vp their children in the inſtruction and information of the Lord: for ſuch *ſhall poſſeſſe the earth ; and the generation of the righteous ſhall be bleſſed.* Children are not alwayes the better for the goods of their parents, but they are alwayes the better for their goodneſſe: for when it is ſaid in that 112 *Pſalme*, that *they are bleſſed*, it is more then if it had beene ſaid, they ſhall enioy honour, credit, wealth, and whatſoeuer outward bleſsing elſe can be named : for that implyeth thus much, that they ſhall haue the good gifts of God ſo farre as they are needfull for them, and that they ſhall haue the right vſe of them.

Pſal. 34. 10.

Heb. 13. 15.

Pſal. 37. 11.

Pſal. 112. 2.

Obiection. The wicked flouriſh.

But this may ſeeme quite contrary : for commonly wicked and prophane perſons liue in all manner of plenty, when the godly ſuſtaine penury and ſcarcitie : and therefore in appearance, godlineſſe is not the beſt courſe to procure a happy and proſperous eſtate.

Anſwere.

For the remouing of this doubt, we muſt conſider, that howſoeuer the wicked of the world ſeeme to thriue beſt, and to enioy great matters, in compariſon of that which good Chriſtians haue ; yet in truth their caſe is nothing ſo good as is the caſe of Gods ſeruants, but in the middeſt of all the things that they poſſeſſe, they are very miſerable : for,

They haue right to nothing.

1. Firſt, they haue right to nothing, but are meere theeues and vſurpers, and ſhall anſwere for laying hold of thoſe things that are in truth none of their owne. A thiefe may breake into the Kings treaſury, yet it is none of his, but he ſhall quickly be thruſt out thence : and ſo may a Moth creepe into a veluet

Iob 27. 18.

gowne,

gowne, yet hath it no right there, but may be brusht out at the owners pleasure: and the same is the case of all vnregenerate persons; they are intruders into other mens possessions, and the great Landlord of the world may thrust them forth when it seemeth best vnto himselfe, and call them to a reckoning for medling with those things that they could lay no lawfull claim vnto, by any one clause or title that is contained in Gods Law.

2. Secondly, as they haue no right to haue any thing; so neither haue they any comfortable vse thereof. *There is no peace to the wicked, saith my God.* But *they are like the raging waues of the Sea, that cannot rest*, but are still tossed too and fro; from one side to another; and cast vp filthy mire and durt. And when they are most lowd in their laughter, and seeme to be most pleasant and merry, euen then their mirth is full of hollownesse, and discontentednesse: for let them but haue some apprehension of death, or of any sudden and extraordinary iudgement likely to befall them: nay, let them be but a little crossed, and disgraced by any of their companions, they will be suddenly distempered, and much daunted, and many times fall a trembling, euery ioynt of them, as *Belshazzar* King of *Babel* did at the sight of the hand-writing on the wall. And if no such thing do betide them, yet they are stil pursued by such enemies, as will suffer them to haue no great quietnesse, nor comfort in the things of this present life which they doe possesse. If we should see a Buck hunted through a greene pasture, where there is much fresh grasse, and many sweet & pleasant flowers, and springs of water: we would not thinke his case very happy, nor that he had any great inheritance there, when we perceiued the hounds following close at his heeles: yet such is the state of all sinners, that haue a large and pleasant walke in this world, they are still hunted with many noysome lusts, of couetousnesse, and pride, and filthinesse, and the like: and Satan, and the world haue them euer in chase, and shall pursue them still, till they haue driuen them into hell it selfe, if they alter not their prophane, and wretched course of life.

They haue the right vse of nothing. *Isai.57.20.*

Dan.5.6.

3. Further, they haue the wrath of God lying on their bodies and soules, which poisoneth and inuenometh all that belongeth vnto them. His terrible and vnauoidable curse shall

Gods curse is vpon all.

euer

euer cloze with ſinners: ſo that though they eate and drinke, and wallow in their pleaſures, yet they can finde no ſound delight; nor true contentment therein: becauſe being poſſeſſed with hardneſſe of heart, and blindneſſe of minde, and being giuen vp to a reprobate ſenſe, all things that they haue are imbittered by their owne ſinne, and Gods heauy curſe cleauing vnto them.

Put caſe all a mans bones were broken, and one ſhould put on him a veluet coat, beſet with Pearles and Diamonds, in the moſt rich and coſtly manner that might be: and he ſhould begin to thinke, and ſay, Now I truſt I ſhall be at eaſe, and ſhall haue no more cauſe of complaint: euery wiſe man would ſee his folly, and teſtifie againſt him, that his rich attire cannot take away, nor abate his paines: euen ſo fareth it with the vngodly: ſinne hath ſet them out of ioynt; nay, it hath ſo wrought on all the powers, and parts of ſoule and body, that it hath, as it were, cruſht all their bones in pieces: and what ſound peace, reſt, or comfort can they finde, from all theſe outward things of the world that are caſt vpon them, till there be ſome cure wrought on their ſoules?

But it is quite contrary with Gods children: though they be preſſed, and pinched with many diſtreſſes and wants, and driuen to many extremities and ſtraights, yet they may be fuller of ioy in the middeſt of their afflictions, then the wicked
Acts 16. are in the middeſt of their iollity. *Paul* and *Silas* were fuller of
Note. gladneſſe, and of true contentednesſe in the dungeon, when their feet were faſt in the ſtocks, thē *Herod* was on his throne, hauing all his flatterers and Sycophants about him, to extoll and magnifie him. The very teares of the people of God, are ſweeter and more comfortable, then the greateſt ioy of carnall and wretched ſinners: for the Lord is with his, in mercy and goodneſſe: wheras his face is bent againſt the wicked and im-
Pſal. 37. penitent: and thence it is, *that a little that the righteous hath, is better then great riches of the vngodly* Better is a dinner of green hearbs ſeaſoned with the bleſſing of God, then many dainty diſhes, poiſoned with Gods wrath and malediction.

And albeit, the Saints of God be ſometimes depriued of theſe tranſitory things; yet they ſhall neuer be depriued of Gods fa-

uours

uour: and that want of outward things, ſhall be ſupplied with inward graces. They haue a ſure promiſe, that they ſhall haue ſufficient: and God neuer giueth leſſe then he promiſeth, but many times he giueth more than we expect. And if that which is wanting in droſſe, be paid home in good gold, we need not to complaine, as if we were loſers by ſuch an exchange. Therefore let vs ſhut vp all with that ſaying of *Salomon*: *Walke thou in the way of good men, and keepe the wayes of the righteous: For the iuſt ſhall dwell in the land, and the vpright men ſhall remaine in it. But the wicked ſhall be cut off from the earth, and the tranſgreſſors ſhall be rooted out of it.* *Pſal.* 84. 11. *Pro.* 2. 20, 21, 22.

But if ye refuſe, & be rebellious, ye ſhall be deuoured by the ſword. This maketh for the preuenting of a third obiection. For ſome might ſay, It were good indeed in theſe regards, if we could repent for our ſinnes, and waſh our ſelues from our filthineſſe: but if we doe not, we hope we ſhall doe well enough while we liue, & be ſaued when we die: For God is not ſo ſeuere as men would make him but he is gracious and mercifull: and therefore we meane to take our courſe, and ſtill to proceede in the ſame, and yet I truſt to ſpeed as well as the beſt of them. Nay, (ſaith the Prophet) do not ſo: for *if ye refuſe to obey, and be rebellious, ye ſhall be deuoured with the ſword.* As if he had ſaid, God indeed is ready to forgiue, and to cleanſe all ſorts of ſinners, that ſee how and wherein they haue offended, and are troubled for their offences, reſoluing to leaue & forſake them, and to practiſe the contrary duties: but they that refuſe to obey, and continue in their obſtinacy, the Lord will neuer forgiue them, nor purge them from their iniquities: but their ſinnes ſhall cleaue as faſt vnto their ſoules, as the die doth vnto Crimſon, or Scarlet, that can neuer by any Art, or ſtrength of man be reduced to their former whiteneſſe againe. *Obiection.* *Anſwere.*

And therefore the Prophet telleth them, *if yee refuſe to obey, yee ſhall be deuoured with the ſword*: it is ſure ſome fearefull and ſtrange plague or other ſhall fall vpon you, and vtterly conſume you. As God hath mercy in abundance for penitent ſinners: ſo hath he iudgements in as great plenty for obſtinate rebels, that refuſe to ſubmit themſelues vnto him.

Now the things before ſpoken of (both bleſſings and fa-

uours

uours promiſed to the penitent, and plagues and puniſhments denounced againſt the obſtinate) he confirmeth by one maine argument, *The mouth of the Lord hath ſpoken it.* As if he ſhould haue ſaid: Let men neuer diſcourſe, nor obiect on the one ſide, or on the other: for GOD hath ſaid it, and he will doe it. He is true, and cannot lye; he is wiſe, and cannot change; he is iuſt, and cannot be corrupted; he is Almighty, and cannot be reſiſted: and therefore whatſoeuer his mouth hath ſpoken, that his hand will bring to paſſe.

Doctr. 11.

Vſe 1. Hath God then ſaid, *Whoſoeuer eateth my fleſh, and drinketh my bloud, hath eternall life, and I will raiſe him vp at the laſt day?* then is it impoſſible that ſuch ſhould euer taſte of Gods wrath, or ſuſtaine the puniſhment of eternall death.

Iohn 6.56.

Obiection. Oh, but Chriſt is in heauen, and we are in earth, and how can we then eate his body, and drinke his bloud? Faith hath a long and an high reach, and the Spirit of Chriſt hath as great a reach, to conuey the ſame vnto vs: and our communion with him is not carnall, but ſpirituall.

Anſwere.

Obiect. Oh, but hauing ſo many corruptions and rebellions, as I haue, how is it poſſible that I ſhould be cleanſed?

Anſwere. The mouth of the Lord hath ſpoke it: and therefore neuer cauill againſt it, nor make queſtion of it any more. Indeed vnbeliefe cannot ſee how this ſhould be effected: and therefore ignorant vnbeleeuing Papiſts haue inuented a carnall manner of eating and drinking the body and bloud of Chriſt: And haue found out a Purgatory to ſcowre off that ruſt of ſinne that hath ſo eaten into mens ſoules: but all ſuch deuices, for the waſhing away of ſinne, are but as muddy water, that will not make vs one whit cleaner, but rather foule vs a great deale more. Gods meanes onely are effectuall to make vs cleane and pure in his eyes, and able to ſtand with boldneſſe before him, with all comfort and perfect ioy.

Vſe 2. On the contrary, this is for the terrour of thoſe that haue their conſciences ſo ſeared, through long cuſtome in ſinning, that notwithſtanding all the threatnings denounced againſt preſumptuous ſinners, they do continue ſtill in their idleneſſe, their prophaneneſſe, and all kinde of wickedneſſe: let them go on, and let them walke in the wayes of their owne hearts, and

fol-

follow their owne counſels, and their carnall and wretched deſires: but withall let them know, that for all theſe things God will bring them to iudgement. And if ignorance will not wholly excuſe men, but that they ſhall be puniſhed for their offences: then how many and how grieuous ſhall their ſtripes be, that know their maſters will and doe it not? Surely if Chriſt ſhall come in *flaming fire to render vengeance to thoſe that doe not know him*: much more will he come in wrath and indignation againſt thoſe that doe know, and yet will not obey the Goſpell. But as for thoſe that ſee their infirmities, and daily lament, and grieue for them, and ſtriue againſt them: let ſuch be of good comfort: for their painfull labour is knowne vnto the Lord; and their earneſt deſire of faith, and loue, and repentance, is a grace well pleaſing to his Maieſty: And they ſhall not onely finde mercy for the pardon of their ſinnes, and grace for the ſanctifying of their ſoules; but outward bleſſings alſo for the vpholding of their eſtate:

Eccleſ. 11. 9.

2 *Theſ.* 1. 8.

Reuel. 2. 2.

for the mouth of the Lord hath ſpoken it.

FINIS.

THE FOVRTH SERMON.

2. CHRON. 30, 18. &c.

Verſe 18. *The good Lord be mercifull toward him,*

19. *That prepareth his whole heart to ſeeke the Lord God of his fathers, though hee be not cleanſed according to the purification of the Sanctuary.*

20. *And the Lord heard* Hezekiah, *and healed the people.*

IN the former part of this Chapter, is declared, how King *Hezekiah*, in a zeale of Gods glory, and loue vnto his people, made a proclamation throughout all *Iſrael*, from *Beerſheba* euen vnto *Dan*, that they ſhould come to keepe the Paſſeouer to the Lord God of *Iſrael*, at *Ieruſalem*: for they had not done it for a great time, in that manner as God required, becauſe of that Idolatry which had ouer-ſpread the land of *Iſrael*. For this purpoſe *Hezekiah* & his Princes ſent Poſts with letters throughout all *Iſrael* and *Iudah*, euen to the ten Tribes alſo, that were full of ſinne and miſery, to admoniſh them to turne againe vnto the Lord their God, that he might returne vnto them: & not to be ſtif-necked, but to humble themſelues to ſerue the Lord, that his wrath might be turned away from them. But when the Meſſengers came, a great ſort of the *Iſraelites* laught them to ſcorne, and mocked them: they were ſo invred vnto ſinne, and infected with Idolatry, that they ſet light by, nay, vtterly contemned all the wholeſome and holy exhor-

exhortations of that worthy King, and his Nobles.

Yet some of them whose hearts God touched, euen diuers out of the Tribes of *Asher* and *Manasseh*, and *Zebulun*, came to *Ierusalem*: and the hand of God was in *Iudah*, so that he gaue them one heart to doe the commandement of the King, and of the Rulers: in so much that there assembled vnto *Ierusalem* much people, to keepe the feast of vnleauened bread

But by reason of the short warning that they had, a multitude of the people of *Ephraim*, and *Manasseh*, *Issachar*, and *Zebulun* had not cleansed themselues according to the Law in that behalfe prouided, *Exod.* 12. and *Numb.* 9. and therefore were in danger to be cut off. *Leu.* 7. 20.

In this regard they were in great distresse, and in a sore strait, yet they thought it better to receiue the Sacrament, though they failed in some circumstances of their preparation, then to omit it vntill the next yeere, hauing wanted it so long before, whereupon they aduentured to eate the Passeouer: which being ended, *Hezekiah*, in feare of Gods displeasure, and in commiseration of the people that stood in danger of Gods plagues and punishments, falleth to prayer for them, and is instant with the Lord in that behalfe: he saw their great desire to bee made partakers of it; the paines that they had taken to come vnto *Ierusalem* for that very purpose; and perceiued a strange hand of God in inclining their hearts so farre, and therby was he incouraged to become an earnest suiter to God for them: and thus he prayed vnto GOD for them: *The good Lord bee mercifull toward him that prepareth his whole heart to seeke the Lord God of his Fathers.* The word that is translated [*be mercifull*] signifieth thus much in effect, as if he had said, The good Lord pardon and supply that which is wanting in him that prepareth his whole heart. And now they wanted not so much willingnesse, as time to prepare themselues, and therefore he prayeth the Lord to bee fauourable vnto them. And that he might haue more assurance that his prayer should bee effectuall, he buildeth it vpon strong and sound reasons taken,

1. First, from the nature of God, implied in the word]*good:*] which goodnesse of his, is neuer seene so much as in shewing mercy to them that are in distresse. As if he should haue said, *Verse* 18.

Lord,

Lord, thou art good in thy ſelfe, and good vnto thy people; and heere are ſuch as ſtand in great need of thy goodneſſe, and therefore be mercifull and gracious vnto them.

2. Secondly, from the Name of God [*Iehouah*] implying his conſtancy and vnchangeableneſſe in himſelfe, and in his loue, & the fruits thereof towards his ſeruants. *Hezekiah* knew that he had beene mercifull vnto as great ſinners as they were in former times, and that he was the ſame God ſtill, and therefore he intreateth him now to manifeſt ſo much, in paſſing by the frailties of theſe Communicants.

3. *Verſe* 19. 3. A third reaſon is taken from the Couenant, that hee is [*the God of their Fathers*] by reaſon whereof he was bound vnto them, and their children; ſo that hee could not deny them any thing that they ſhould aske in faith. Theſe arguments are drawne from God.

Verſe 19. Another argument there is taken from them, that *they ſought the Lord, &c.* which ſeeking of theirs, is ſet out by the manner of it, that they *prepared their whole heart* to ſeeke him: not as if their hearts were ſo free from ſinne, or ſo full of grace as they ſhould haue been; but that they were true and plaine, and ſincere: not ſuch as had no ſinne (for it is ſaid, *they were not clenſed according to the purification of the Sanctuary*) but that did loue no ſinne: not ſuch hearts as wanted no grace, or preparation for Gods ordinance: but ſuch as were humbled for the want of grace, and of that preparation that they ſhould haue made.

Verſe 20. This was his prayer, with the reaſons of it: the effect followeth. And the Lord heard *Hezekiah*; that is, ſo heard him, as that he accepted and performed his requeſt: for it is ſaid, *he healed the people*: that is, gaue them that which God doth offer vnto his people in the Sacrament: they receiued the ſeale of the Couenant, and he made good the Couenant vnto them, as ſhall be ſhewed afterwards, more plainely and particularly, in the ſeuerall branches thereof.

The ſumme then of theſe words is: the godly care of *Hezekiah* for thoſe that came in part vnprepared vnto the Paſſeouer. And heere we may conſider:

1. What

1. What he did, he prayed for them: where we may note,
   1. The substance of his prayer, to wit, that God of his rich mercy would supply all their wants.
   2. The persons for whom he prayeth: who are described,
      1. By their sincerity, that they were such as feared God, and sought him with their whole heart.
      2. By their infirmity, that they wanted the legall cleansing.
2. The effect that followed vpon his prayer, which was twofold.
   God. 1. Heard his prayer. 2. Healed the people.

Verse 19. [*The good Lord be mercifull.*] In that *Hezekiah* being appointed by God to be gouernour, taketh this course of seeking to the Lord for his people, we may from his example learne this Doctrine: that it is the dutie of all Gouernours and Superiours, not onely to teach them that belong vnto their charge, and depend any way vpon them; but likewise to pray for them. *Doctr.* 1. Prayer to be ioyned with instruction.

Good rulers must not onely informe those that are vnder them, what they must do, and stirre them vp to good duties, by wholesome instructions: but they must also become suiters to the Lord for them, that he would frame their hearts to doe as they are taught; and to pardon them where they come short.

It was well done of *Hezekiah*, to send abroad Messengers to call the *Israelites* to the worship of GOD: But this hee knew was not enough, and therefore he beseecheth the good Lord to shew himselfe fauourable vnto them. Thus also dealt *Dauid* (another King, placed ouer Gods inheritance) *Bee fauourable vnto Zion for thy good pleasure*, saith hee) *build the walles of Ierusalem*. And so did *Moses*, that worthy Gouernour of the Lords people: not contenting himselfe to bee often teaching and instructing them whom he had the charge of; but euer and anon praying for them, as occasion was offered, that GOD would relieue them when they were in wants: that hee would defend them, when they were set vpon by enemies: that he would pardon them, when they had kindled his wrath against them, &c. The like is noted of *Iob*, how carefull hee *Psal.* 51. 18.

was for his children, euen when they were, in a sort, from vnder his shadow, and had houses of their owne to dwell in: for it is said, that his sonnes went and *banquetted in their houses, euery one his day, &c. and when the dayes of their banquetting were gone about,* Iob *sent, and sanctified them, and rose vp early in the morning, and offered burnt offerings, according to the number of them all: For* Iob *thought, it may be that my sonnes haue sinned, and blasphemed God in their hearts: thus did* Iob *euery day.* Heere we must vnderstand, when it is said that *he offered* Sacrifices for them, that he prayed for them also, (for those two, sacrificing, and praying, euer went together) that God would pardon them all their sinnes which they had committed, while they were at their feasting merry together: at which times, many faults escape yong people, which they take little notice of: but *Iob* considered thorowly of them, and was euer mindfull and carefull to vse the meanes of God for the remitting and purging away of the same: that his childrens soules might not be infected, nor Gods anger prouoked thereby. A rare example, worthy the imitation of all godly parents, yet imitated but of a very few: for how small is the number of them that are thus iealous, and fearefull of themselues? and if they faile of this godly care for their owne soules, how can they bee iealous, with a godly iealousie, of the soules of those whom God hath committed vnto their charge? Now the reasons why we must be as ready to speake to God in prayer, as to them in precepts, are these:

Iob 1.4.5.

Note.

Reasons.

1. First, because God commandeth to *pray one for another.* Now if those that are not tyed vnto vs by any neere bonds, are to be recommended vnto GOD in our prayers; much more those whom God hath more specially vnited vnto vs, either by nature, or by duty and seruice, on their part to be performed vnto vs. Yea, Christ Iesus straitly commandeth vs to *pray for our enemies.* Now if that bee a bounden duty; how much more is it to pray for our friends; especially if withall they be Gods friends? seeing they by our prayers may be much helped, and without them much endangered.

1. Tim. 5.16. Gods command.

Matth. 5.44.

The Prophet *Samuel* vnderstood that this was a duty, when he accounted the neglect hereof to be a sinne against God, as

in

in that booke it appeareth that he did: for when the people were frighted and humbled, both by the words of *Samuel*, and by the miraculous worke of God, in sending extraordinarie thunder and raine in the time of wheat harueſt: and thereupon came vnto *Samuel*, saying, *Pray for thy seruants vnto the Lord thy God, that we die not*: his answer was, *God forbid, that I should sinne against the Lord, and cease praying for you.* 1. *Sam.* 12. 19. *Verse* 29.

A second reason is, because except they ioyne petitions vnto God, with instructions vnto them, they can looke for no great blessing vpon the good lessons they giue vnto them. All planting and watering is in vaine, except GOD giue the increase: and if we would haue any increase, it is good reason we should seeke it at his hand by prayer. Therefore both of them must be ioyned together: we must doe the best we can, and then say, as *Noah* did, *Lord, perswade* Iaphet, *to dwell in the Tents of* Sem. Except the Lord did perswade the heart, as well as *Noah* did the eare, he knew all that he could doe was but lost labour. 2. No blessing to be expected without prayer. 1. *Cor.* 3. 6, 7. *Gen.* 9. 27.

Thirdly, vnlesse they pray for a blessing, they can neuer be so thankfull for any good that is wrought vpon such as are vnder them. They haue had no hand in pulling down Gods mercies vpon them, and therfore they haue no heart to giue him praise for the same: but when any Gouernour or Superiour hath had a strong hand in drawing down the mercies of God vpon any that depend vpon him, and seeth the good effect of his prayers, and of his teares, this cannot but make him glorifie and magnifie the Lords goodnesse, for hearing, and granting their requests, in remouing euill things, or bestowing good things vpon such as are vnder their iurisdiction. 3. No thankfulnesse, vnlesse that haue gone before.

This serueth for the reproofe of those that thinke they haue done as much as they neede, and sufficiently discharged their consciences, if they haue called their children, and seruants, and whole Family to the Word & Sacrament, and to be examined before they receiue the same: though in the meane while they neuer call on the Name of the Lord to blesse them, and the meanes; and to be good and gracious vnto them where they failed in preparing themselues. When *Iacob* was to send his sonnes into *Ægypt* to buy food of *Ioseph*, he prayed instantly *Vse.* For Superiours.

that God would vouchsafe to be with them, to giue them prosperous and good successe in the businesse they went about.

Gen 43.14. *God Almighty giue you mercy* (saith hee) *in the sight of the man.* Now if he thought it his duty to pray for them, when they were to come before *Ioseph*, which was but an Vnder-gouernour in *Egypt*; how much more should we count it our duty, to pray for such as belong vnto our charge, when they are to come before the whole Trinity; euen before that God that is the Soueraigne Lord and King of heauen and earth, full of glory, and full of maiestie: how much more (I say) should we desire, that they might finde fauour in his eyes? especially considering that *Iacobs* sons went but for the foode of their bodies, which they might either haue or want, without any extraordinary hurt vnto themselues: whereas those that are to be partakers of Gods ordinances, are to be suters vnto him for the food of their soules, and so be euerlastingly saued, if they can obtaine it; or else take their bane, and be lyable to Gods heauy displeasure, and in danger of iudgement inward and outward, in body and soule; not onely in their life time, but for euer after, if they repent not for their disorderly, and contemptuous approaching vnto him in his holy seruices? so that there is much more reason, we see, that Gouernours should be earnest vvith the LORD for the sauing of the soules of those that are vnder their roofe, then there was for *Iacob*, to be earnest for the successe of his sonnes: and therefore let all those be humbled and reformed, that haue beene slacke and negligent in the performance of this duty.

Vse 2. For inferiours

Secondly, let inferiours heere be admonished, that, as gouernours are to sue vnto the Lord in their behalfe (the husband for the wife, parents for their children, masters, and mistresses for their seruants and people:) so they on the other side, are to be gentle, and humble, and tractable, that their superiours may haue good encouragement, and good successe in the supplications that they make for them. We doe not read, that *Hezekiah* at any other time dealt so earnestly with GOD in the cause of the people, as at this time he did. And what moued him to be so importunate now? euen this, that he saw they had hearkened vnto his perswasion, and taken great paines

to

to come to *Ierusalem* from all quarters of the Land: and being there, he perceiued that they had some sorrow and remorse for their former impiety, and some desire to become better for the time to come. Now when he discerned that they came on so fast, and that they were halfe healed already, he bendeth all the force and strength of his prayers for the obtaining of mercy and fauour for them, and so found that good effect that he desired and expected. And that was it that made *Dauid* so plentifully and feelingly to powre out his heart before the Lord in prayer, and in thankesgiuing: for when the Princes and the people had offered very largely, and very willingly, Dauid *reioyced with great ioy, and blessed, and praised the Lord before all the congregation, saying, Blessed be thou, O Lord God of Israel our father for euer and euer, &c? Who am I, and who are my people, that we should offer willingly? &c. O Lord God, keepe this for euer in the purposes and thoughts of the heart of thy people, and prepare their hearts vnto thee.* Thus may we obserue how the good affections and desires of the people doe stirre vp and strengthen the hearts of their Rulers to pray for them: whereas on the contrary, nothing doth so kill the heart, and discourage the spirits of Gods seruants from prayer, as when they see those that are vnder them, to be wilfull, and heady, froward, and rebellious, and vtterly void of any good disposition vnto piety, and religious exercises: They can giue no good testimony of them, but haue need to cry vnto God that he would humble them, and conuert them: they cannot pray as *Hezekiah* heere doth: *The good Lord be mercifull vnto him, that prepareth his whole heart to seek the Lord, &c.* but the *good Lord* giue them hearts to prepare themselues, and take away the stony, and vnbeleeuing, and carnall hearts out of their bodies. And indeede many times it is a iust iudgement of God vpon such wretched persons, that his children should haue no heart to pray for them, because (as it is said of *Elies* sonnes) God hath a purpose to destroy them, or at least grieuously to afflict them. And therefore little doe these stubborne and obstinate children and seruants know, what iniury they doe vnto themselues, by entering into, and continuing in their sinfull courses: for they thereby not onely prouoke Gods heauy displeasure against them,

1.Chron.19.9, 10,14,18.

Note.

them, which is a burden importable; but also hinder, & it may be, vtterly cut off the prayers of those that would otherwise cry vnto God night and day, for the obtaining of his fauour, and the procuring of the light of his countenance to shine vpon them, if they might see any signe of grace and goodnesse in them. So much for the first point.

Now further mark who they be that he prayeth for: not prophane or careless persons, but for those that *prepared their whole heart to seeke the Lord, &c.* that is, which laboured with a true and sincere heart to be partakers of the mercy and goodnes of God, which he made offer of in his holy ordinances. In that *Hezekiah* neither doth, nor dares pray for a blessing vpon any, but vpon such as were true-hearted; The Doctrine is: that,

Doctr. 2. Sincerity requisite in all communicants.

Whosoeuer would haue any mercy from God in the Sacrament, must come with a sincere and vpright heart thereunto. That howsoeuer he cannot put away all sinne, (for *who can say his heart is cleane?*) yet he may, and must put away the liking of all sinne, and the purpose of sinning.

So farre as any man hath a loue vnto iniquitie, and an intent of committing iniquity, he is tainted with hypocrisie, & doth pollute and defile euery good thing that he meddleth withall, and so can haue no benefit, but much hurt therefrom.

If then we would haue God to meete vs in mercy, we must meet him in sincerity: and if we would haue him to come vnto vs in goodnesse, we must draw neere vnto him in vprightnesse.

Heb. 10. 22. Agreeable to this point is that exhortatiō to the *Hebrewes, Let vs draw neere with a true heart, in assurance of faith, sprinkled in our hearts from an euill conscience, and washed in our bodies with pure water.* As if he should haue said; except you come fitted and prepared with a heart void of guile and deceit, ye offend God by your comming. For God will be so farre from giuing countenance, or comfort vnto such, that he will assuredly plague them for all their fraud and falshood that they haue vsed with him. This we may plainely see in that which befell the ill grounds: there are three sorts of them mentioned, (all professors) that came to the Word of life, and yet had no benefit by it: and therefore by a necessary consequent, they could reape as

Note. little fruit by the Sacrament. For the Word must giue life and strength,

strength, before the Sacrament can nourish and increase the same. What was the reason why they profited not? because they came not with a *good and honest heart*, as the fourth sort of hearers did, who receiued instruction and comfort, and the power of godlinesse, by the conscionable hearing of the Word. But what is that good and honest heart which they are commended for? it is a heart that doth fully purpose to doe well, though it faile much in that which it performeth: that resolueth before hand to auoid the euill that shall be reproued, and to do the good duties that shall be commanded, and to beleeue and rest vpon the promises that shall be pronounced, as farre as God shall giue ability, &c. Now whersoeuer there is such a ready inclination vnto goodnesse, there wil be a bringing forth of fruit; though not in all alike, yet euery one will doe somewhat: and God will acknowledge them for good ground, and honest-hearted Christians, that yeeld him but a thirty fold, as well as those that yeeld him sixty fold, or an hundred fold: for a lesse measure of fruitfulnesse, is an argument of truth, as well as a greater measure, and therefore shall be respected and rewarded: but as for those that haue naughty and deceitfull hearts, they shall go away as bad, or worse then they came: and whatsoeuer faire colours they set vpon their profession for a time, yet sooner or later their hollownesse shall appeare to their shame and punishment. *Luke* 8.15.

Now the reasons that make for the confirmation of this Doctrine, That if we would finde acceptance with GOD, we must bring sinceritie with vs: are these, *Reasons.*

1.

First, without this, we can haue neither remission, nor sanctification: and therefore are so farre from hauing interest in Gods mercies through Christ his merits, that we are liable to his wrath, and lie open to the stroakes of his reuenging hand. None are pardoned, and blessed, but those in *whose spirit there is no guile*. Without vprightnesse there is no remouall of sin. *Psal.* 32.1,2,3.

2.

Secondly, except there be vprightnesse, we can haue no hope of good successe in any seruice of God that wee take in hand, there being no promise made vnto vs: for as God *heareth not sinners in prayer*, so hee doth not helpe sinners by the Word or Sacrament. *John* 9.31. *Psal.* 66.18.

Vse 1. Against vnprepared receiuers.

This is for the terrour of those that when they come to the Lords Table, neuer examine themselues, nor looke into the state of their soules: at most they come but with a *Pharisaicall* washing of the outside of the Cup, and of the Platter: As, if there haue been brawles betweene man and man, there shall be some idle and formall reconciliation: they will be friends and forgiue one another, before they receiue the Communion; but if there be any difference betwixt God and them, they neuer looke to the inward parts: such can expect no blessing vpon their comming, but may iustly feare some grieuous iudgement, because their hearts are vnsound & vnfaithful before the Lord.

2. Secondly, sith none heere haue any prayer made for them, but such as bring with them to the Lords house a single and sincere heart: therefore if we would haue benefit by any of the meanes of saluation, let vs be sure, that though we be burdened with many corruptions, yet we seeke the Lord with an vnfained desire of profiting by his ordinances. Now, that wee may not deceiue our selues, but may satisfie our consciences in full assurance that our hearts are right toward God; let vs take this direction following:

A triall of an vpright heart.

1. Renouncing of sinne. *Iam.* 5. 8, 9.

First, labour diligently to finde out (as by searching we may) our speciall sinnes; grieue heartily for them: and put them away by true repentance. So saith *Iames, Purge your hearts, ye hypocrites*: but what must be the purgation and receit which they must take? [*Sorrow and weepe.*] That man and woman that hath neuer done so, is not onely stained with hypocrisie, but is a sinfull hypocrite. All men by nature are full of deceit and guile, and till they sit as Iudges vpon their owne soules, they cannot be cleansed from the same; but when they haue once thorowly sifted themselues, and by godly sorrow laboured to purge their consciences, as neere as possibly they can, from all secret sinnes, then though they cannot say, I haue no sinne; yet they may boldly say, I allow no sinne: and therefore I am assured that I am no dissembler: & that Gods iudgement shall neuer light on me, because I haue preuented the same by iudging my selfe, and by abandoning those corruptions which might procure his wrath and displeasure against me.

2. Secondly, let vs vse the meanes whereby our hearts may be made

made pure and vndefiled; namely, the Word, Sacrament, and Prayer: for though we mourne neuer so much, that is but as it were plowing of our hearts: if there be not good seede also sowne thereupon, we cannot expect any crop of grace: all the sorrow and affliction in the world, without that, can do vs no good, but rather much hurt: therefore it is set downe in the Text, as a note of a true heart, in those Israelites that came to receiue the Passeouer, *That they did seeke the Lord God of their Fathers*, in that meanes which he had ordained for the helping and healing of them: wherein if we can imitate them, we shall speed as they did, all our breaches shall be made vp, and all our deadly diseases shall be by degrees healed, and at length fully and perfectly cured. Thirdly, we must not onely haue recourse vnto Gods ordinances, but set down our reckoning beforehand, that we shall assuredly finde the efficacie and powerfull operation thereof: and that God will not mocke and delude vs with vaine hopes; but looke what promise he hath made in his Word, he will accordingly make good the same: and not one word shall fall to the ground, of all the good things that he hath couenanted to bestow vpon vs. And therefore (as we are exhorted in the former place to the *Hebrewes:*) *We must draw neere in assurance of faith*, and then according to our faith it shall be vnto vs. And the like we haue in the *Reuelation*: *I counsell thee* (saith Christ to the luke-warme *Laodiceans*) *to buy of mee gold tried in the fire, &c.* teaching vs hereby, that we must highly esteeme, and heartily desire the holy things of God, and bee at cost to part with our corruptions, and make account that we shall not be disappointed when we come thus affected vnto Christ Iesus. And then he wil enrich vs, that before were poore; and cloath vs, that before were naked; and enlighten our eyes, that before were altogether shut vp in blindnesse & ignorance.

Vsing the meanes. *Ier.* 4.4. *Note.*

3. Expectation of a blessing.

Reu. 3.18.

Thirdly, heere is matter of consolation for them that can approue the sinceritie of their hearts by the forenamed trials. Who before they dare present themselues at the Lords Table, or presume to aske any comfort from Iesus Christ, doe first afflict themselues: and before they intreat the Lord to bind them vp, doe first seeke to breake their owne hearts by inward remorse and contrition for all their offences; and yet content

Vse 2.

not themselues thus to breake vp the fallow ground of their hearts, but come vnto the Lord, as hee commandeth them, to beseech him to sow his precious seede vpon them; and doe rest and rely on him for the doing of it. Let such bee of good comfort: for vndoubtedly the Lord will not send them empty away: their labour shall not be lost, nor their hope be disappointed; but they shall certainely haue good successe, according to their expectation. 1. Because they haue done what they could for their part. 2. *Hezekiahs* prayer standeth in as good force yet still, as it did at that time when it was made: and the same in effect is continually offered vp vnto God by many of his elect, for such as are so humbled and fitted for that worke: yea, and Christ Iesus also in his owne person hath sanctified and blessed that Sacrament, to all beleeuers that shall worthily partake of it vnto the end of the world: and therefore comming thus affected and prepared, they cannot misse of the promised blessing.

[*Though he be not cleansed according to the purification of the Sanctuary.*] In these words he preuenteth that feare and doubt of good successe, that might arise in their hearts for want of preparation: for the law was, that no vncleane person should haue any thing to doe with the Passeouer: Now diuers of them were in their vncleanenesse, because they had not time to purge themselues according to the legall rites: therefore *Hezekiah* heere seeketh to helpe the matter, and in effect hee saith thus: I confesse Lord, there are diuers ceremoniall circumstances wanting in our preparation to the Sacrament: but so the case stood with vs, that we knew not how possibly to helpe it, and therefore, Lord, be mercifull vnto vs in that regard. In that he prayeth thus for them, albeit they had so failed in want of due preparation, that they might iustly haue beene punished for the same, if they had had time to haue done better, and had not this beene an extraordinary case: the doctrine hence arising, is this: that,

Doctr. 3. Failing in circumstances of Gods seruice hinders not the blessing.

So long as we labour to keepe the substance of Gods worship, though we faile in some circumstances thereof, he will be mercifull vnto vs.

If we embrace the substance thereof willingly, and fayle in the

the circumstances vnwillingly, God will neuer lay it to our charge. Examples will proue this more fully vnto vs. *Ye haue heard of the patience of Iob,* (saith the Apostle *Iames*) *and ye know what end God made with him.* Now if we read ouer the booke of *Iob*, we shall finde, that there was in him a great deale of passion and distemper: and that he held out but very weakely in a great part of the conflict: as when hee cursed the day of his birth, and conceiued hardly of the Lord, and was ready to dispute and reason the matter with him: shewing much vnwillingnesse to submit himselfe to those strokes which God had laid vpon him: for which he was iustly reproued both by *Elihu*, and also by the Lords own mouth: yet because he held out in the substance of godlinesse, in the middest of all his woes & miseries, and at the beginning thereof humbled himselfe, saying, *Naked came I out of my mothers wombe, and naked shall I return thither: the Lord hath giuen, and the Lord hath taken it: blessed bee the Name of the Lord*: as also afterward hee vsed many good and holy speeches concerning his owne ill deserts, and the righteousnesse of Gods proceeding, if he should deale in extremitie of iustice with him: and in the end acknowledged his fault, and desired to lay his hand vpon his mouth: because (I say) these good things were found in him, God passeth by his infirmities, and taketh notice of his patience, with high commendation thereof: Setting him forth as a patterne most worthy our imitation, when we are prest downe with the weight of aduersity, as he was. For the Lord in his wisedome considered, that it was not through any stubbornnesse, or rebellious disposition, that he brake out in that manner: but through the violence of his affliction, and temptations, and through the ignorance and indiscreet carriage of his friends, who dealt very vncharitably, and vnmercifully with him. In like maner is *Rahab* commended, as one that by reason of her faith and workes, *perished not with them which obeyed not, when she had receiued the Spies peaceably.* Yet if we looke into the Story, wee shall easily discerne a great deale of infirmitie in that very work of loue & mercy, by which she got the testimony of such a notable faith: for she bewraied much vnbeliefe, in making a lye to preserue the Spies in safety. *There came men vnto me* (saies she)

Iam. 5. 11.

Iob 3.

Iob 1. 21.

Heb. 11. 31.

Iames 2. 25.

Iosh. 2. 4, 5.

but

but I wist not whence they were. And when they shut the gate in the darke, the men went out; whither they went, I wot not: follow after them quickly, for you shall ouertake them. Euery word shee heere spake, was false, and sauoured of much weakenesse: and yet all this God takes no knowledge of, when he is to speake of her, and of her faith, and loue. Indeed shee was but a new commer on, and had not beene instructed as yet what the danger of a lye was, &c. and therefore notwithstanding her failing in that particular, she is brought by the Apostle *Iames*, as an example of one that was iustified, (or made knowne to be a iust & righteous woman) by her workes: none other beeing reckoned vp, but those which she did at that time.

Iam.2.25.

So the Angell (as is recorded in the Gospell) rebuked those good and faithfull women, for that *they sought the liuing among the dead*: yet withall he telleth them, *Be not afraid, ye seeke Iesus of Nazareth that hath beene crucified.* As if he should say, Here is your errour, that you seeke Christ where you should not: he is risen againe, as hee foretold you that he would: yet herein doth our vprightnesse appeare, that you hold out still in the loue and profession of Christ, euen now, when he is in such disgrace and dislike, almost with all men: and therefore be not dismayed, but herein take comfort. Thus we may perceiue how fauourable the LORD is towards his children, that offend not vpon set purpose, and presumptuously: but through Satans instigation; or through humane frailetie: in which regard the Prophet *Micah* bursteth forth into an admiration of his gracious dealing: *Who is a God like vnto thee, that taketh away iniquity, and passeth by the transgressions of the remnant of his heritage, &c? he will returne and haue mercy vpon vs*: and why? *because mercy pleaseth him*, Verse 18.

Luke 24.5.
Mar.16.6.

Micah.7.
Vers. 18,19.

Vse 1.
See the reasons in the former Sermon.
Doct.9.
Vse 1.

This maketh for the confutation of their errour,

1. That thinke they haue no calling to come to the Sacrament, because they see more and greater faults in themselues, then they can espie, or then, indeed, there are in many other Christians: and it may be, more then heretofore they saw in themselues. They finde so much hypocrisie, so much pride, so much vaine-glory and selfe-loue: such blindnesse of minde, drowsinesse of spirit, deadnesse of heart: such vnwillingnesse

to

to heare, or read, or meditate; to pray, to receiue the Sacrament, to ſing Pſalmes, and the like, that they are wonderfully diſ-hartened, and begin to feare that God will in no ſort accept of them, if they ſhould come vnto the Table of his Sonne. But they muſt take heed how they giue way to ſuch conceits: for the things aboue mentioned, doe not exclude them from hauing right vnto Chriſt Ieſus, and to his merits, and therefore ſhould by no meanes keepe them from the holy Sacrament.

But we come farre ſhort of that that ſhould be in vs. What of that? If you haue a ſight of your defects, and a mourning heart for the ſame, and a conſtant endeauour to get the graces that you want, then may and ought you to come to the Sacrament as well as any other: yea if any haue cauſe to make haſte vnto it, you are one of them: for the more dangerous any ones ſickneſſe is, the greater ſpeed he ſhould make to the Phyſician: and the more grieuous any mans wound is, the more neede hath he to haſten to the Surgeon. Neither is their abſenting of themſelues from the Sacrament, any meanes to better their eſtate, but the next way to keepe them in a bad caſe ſtill: Nay, to make their condition farre worſe then it is, and to haſten the plagues of God vpon them. By the Law of *Moſes* it was determined, that all thoſe that were negligent to keepe the Paſſeouer, ſhould incurre the ſentence and cenſure of excommunication, if they were not in a iourney, hindred by inundations of waters, detained by ſickneſſe, or ſome extraordinary accident of that kinde. Now if they were ſo ſtrictly bound to repaire vnto that feaſt, when it was to be celebrated at *Ieruſalem*, which was many miles diſtant from the greateſt part of them that were inhabitants in that land: how much more are men now tyed to attend vpon the celebration of the Lords Supper, ſeeing they neede not vndertake ſuch a tedious iourney, but may haue it miniſtred vnto them neere at hand, and that with leſſe coſt (and yet a larger bleſſing) then they could in the dayes of the ceremonial Law? Surely if they do neglect ſo great ſaluation, well they may eſcape the puniſhment of men, but they ſhall feele the ſtrokes of God, and ſhall be cut off from hauing communion with him, and with his ſeruants: they *ſhall beare their ſinne*, (as in that place the holy Ghoſt ſpeaketh)

Obiection.
Anſwere.

Inconueniences that ariſe from forbearing the Sacrament.

1.
Numb. 9. 13.

which

which otherwise by receiuing the Sacrament, they might haue discharged their consciences of, and put it ouer vnto Christs accounts.

2. 2. Further, those that by reason of their infirmities will forgoe that ordinance, doe greatly dishonour GOD, and lay an hard imputation vpon him; as who should say, that hee were such an extreme and rigorous Iudge, as will accept of none but of those that haue attained to a great measure of perfection.

3. Besides, such kind of persons do, as much as in them lyeth, proclaime themselues to be hypocrites: for if they bee not such, they haue a Calling to partake of the Sacrament: as appeareth in this Text, by the prayer of *Hezekiah*, who doth in assurance of faith, (as the effect manifestly proueth) make request for all such as prepared their *whole hearts*, (that is, did their best endeuour with a true and sincere heart) *to seeke the Lord*.

4. Lastly, they giue very ill example vnto others, and expose themselues to the censures of men, as contemners, or at least, neglecters of Gods Ordinance. And therefore in these regards, let all beware how they withdraw themselues, when the Lord inuiteth them to such a banquet.

Vse 2. Secondly, this is for instruction and consolation both together: albeit we perceiue many blemishes, and great imperfections in our selues, yet let vs take the Lords offer, when he calleth vs to his Table: and come with certain expectation of good successe, as well as those that haue a greater measure of repentance, and of faith, and loue, then we can attaine vnto. For Christ Iesus the great Shepheard and Bishop of our soules, taketh order, that not only his Sheepe, but his Lambes also may be fed. All the good grounds bring not forth a like quantity of fruit: yet all agree in this substantiall point, that they bring forth good and ripe fruit: though some doe not yeeld the third part so much as others doe, yet they are grounds blessed by God, and respected of God. He that gained fiue talents, had the commendation of a good and faithfull seruant, and so had he likewise that gained but two talents: so that euery one shall haue the praise of weldoing, according to the gifts and graces

1. Pet. 2. 25. *Ioh.* 21. 15. *Matth.* 13. 23. *Note.*

that

that God hath imparted vnto him. Indeed those that do most, and best, as they bring more glory to Gods Name; so shall they haue larger reward from him: yet withall, those that haue fewer talents, and doe him lesse seruice, shall not be despised, nor reiected, but according to their workes bee accepted, and recompenced: for one may be faithfull in a little, as well as in a great deale. Therefore let this be an incouragement vnto vs to draw neere vnto God in his worship: if we cannot come as well as we would, let vs come as wel as we can, and bring those talents which we haue: if we cannot make a long prayer, let vs make a short: if we cannot cry feruently vnto the Lord, let vs sigh that we cannot do better: if we haue but a little faith, let vs pray with the man in the Gospel *Lord, I beleeue, helpe mine vnbeliefe*: which if we can doe, the Lord will be mercifull vnto vs, though we be not fitted in euery respect according to that which is required of vs. *Marke 9.24.*

But my wants are such as I am afraid I shall faile, not onely in some circumstance, but in the substance it selfe: and shall not onely receiue weakely, but altogether vnworthily; how then may we certainly know that our hearts are sincere and vpright before the Lord? *Obiection.*

By these markes that follow: *Answere.*

First, if wee dislike all sinne in our selues and others, and desire that all Gods graces might be wrought in our selues, and others. Hypocrites will allow foule faults in themselues, and yet seeme to dislike them, and much exclaime against them in others: whereas first they should be humbled, and grieued for them in their owne soules, and then proceede to speake against them in others. Markes of sincerities. 1. A generall dislike of sinne, and liking of goodnesse.

Againe, this hypocrisie is in our cursed nature, that, whereas we could wish that we might liue without offence, and that our names might be preserued from reproach: yet wee shall finde a tickling delight in our selues, when we see the nakednesse of others discouered, and their faults ripped vp to their disgrace: that so their blacke may the more commend our white. And againe, we can be content to haue many good gifts and graces, and would not be much grieued, if we could get all other that we want: yet we are ready to be offended, Hypocrisie.

that

that others ſhould be indued with the like, eſpecially that they ſhould go beyond vs in doing good, and in receiuing praiſe ſutable thereunto. But this argueth great want of ſincerity: and if we be not humbled for theſe corruptions, it theweth palpa-
1. *Cor.* 13. 4. ble and groſſe hypocriſie; for *loue enuyeth not*: but if we carry
Note. an inward hatred of this euill diſpoſition that is in vs; and labour to abhorre and ſeek to hinder all manner of ſinnes, as well in our ſelues, as in others; and in others, as well as in our ſelues: and on the other ſide, if we deſire to loue, and further good motions, and good actions, both in our brethren, and in our owne perſons; neither mocking, nor deriding, nor diſcouraging the hearts of Gods poore ſeruants from goodneſſe, this is a cleere caſe that we faile not in the ſubſtance of godlineſſe, but that our hearts are very vpright therein.

2. Growth in grace.. *Phil.* 3. 14, 15. Secondly, if we endeauour ſtill to be better, and to do better euery day then other: neuer ſtanding vpon that we haue done, but preſſing hard to the marke: this is an infallible note, that we are true-harted. He that feeleth but a little faith, a little loue, a little repentance, &c. and would with all his heart haue them increaſed: and on the contrary, findeth much deadneſſe, much impatience, much vnfitneſſe for death, and much vnwillingnes to heare of the comming of Chriſt, much diſtraction on the holy Sabbath, &c. but would moſt willingly haue theſe corruptions diminiſhed; theſe very deſires, if they bring him to the conſcionable vſe of the meanes, are euident ſignes of a faithfull and well-affected heart.

3. Forgiuing. A third rule of triall, is if from our hearts we can forgiue, or at leaſt deſire and ſtriue to forgiue thoſe that haue done vs wrong, either in word or deede, and are grieued at wrathfull and malicious, and reuengefull thoughts and motions that do ſpring vp in our hearts. *Forgiue* (ſaith our Sauiour) *and yee ſhall*
Math. 6. 14. *be forgiuen*: and therefore being able to doe thus in ſome ſmall meaſure, we may be aſſured that the Lord is appeaſed towards vs, and that we are in his fauour, and therfore haue hearts without guile in his ſight: for a mercifull heart is alwayes a ſincere
Note. heart: whereas hypocrites are of a cruell, and implacable nature: ſo that when any iniury is done vnto them, either in truth or in their imagination, they will ſwell, and fret, and chafe, and

vow,

vow, and protest, (or at least determine and resolue in themselues) that they will not put it vp, but one way or other, at one time or other requite it to the full: euer an euill heart is a proud and froward heart, and can endure nothing lesse then wrongs and indignities.

Therefore if God hath wrought such a great worke in our soules, as that our hearts are inclined to forgiue and forget abuses that are offered vnto vs, and we can pray for our enemies, and long for their conuersion, and reconciliation; first vnto God, and then vnto vs; it is a notable testimony that we are truely regenerated, and sanctified.

There are none but they are apt to be angry with sinne, either in themselues, or others: but if we can spend our anger at home, vpon the euils of our owne nature, and be more peaceable and quiet abroad, not storming so much that others are so bad, as grieuing that wee our selues are no better; happy and blessed are we that haue gotten such a conquest of our owne hearts: wee may cheerefully, and comfortably communicate at the Lords Table, expecting from Christ Iesus a further increase of all holy and heauenly graces. And albeit, others haue greater gifts, and fewer infirmities then we; yet seeing we ioyne with them in the maine matters, wee shall be ioyned with them in the fruition of that blessing, which God vseth to bestow vpon his people; though we be but buds, yet being in the true Vine, we shall receiue sap, and iuice from the roote as well as the fayrest, and goodliest, and fruitfullest branches that are in it. And thus much for *Hezekiahs* prayer, and the parts thereof. *Note.* *Iohn* 15.

Now the successe followeth to be spoken of, *verse* 20. *And the Lord heard* Hezekiah, *&c.* It being a prayer of faith that he made, for such things as God hath promised, and for such persons as to whom the promise did belong, he receiueth an answere to his request: for so it is said, *the Lord heard* Hezekiah: that is, accepted and granted his sute: whence this doctrine may be gathered: that,

The Lord doth accept, and will fulfill euery faithfull prayer that is made vnto him, either for our selues, or others. *Doct.* 4. Prayers of faith granted.

For this fauour that he shewed to *Hezekiah*, and to them for

whom he prayed, is written for our instruction and consolation: to assure vs, that vsing the like meanes, we shall finde the same good effect that they did. This is promised in the Epistle of *Iohn*, where the words of this Text are expounded, and the doctrine confirmed. *This* (saith he) *is the assurance that we haue in him, that if we aske any thing according to his will, he heareth vs.* But what is to bee heard? he telleth vs in the next verse, *if we know that he heareth vs, whatsoeuer we aske, wee know that we haue the petitions that we haue desired of him.* This Gods children may build vpon, that if they aske of God, lawfull things, for righteous persons, in that manner as the Word prescribeth, they shall haue a comfortable answere, and speed according to their hearts desire.

1. Ioh. 5. 14, 15.

Reason. It is musick to God to heare Christians prayers. *Cant.* 2. 14.

The reason hereof is, because GOD is delighted with the faithfull supplications of his deare children, as may bee collected from the words of Christ to his Spouse in the songs of *Salomon, Shew me thy sight, let mee heare thy voice: for thy voice is sweet, and thy sight is comely.* So that there is reason, why Christians should looke vp to God, rather then be beholding vnto men, and that they should vtter their complaints before his Throne, rather then before mens iudgement seate: for whereas they many times cannot away vvith vs and our suits, God delighteth to looke vpon vs; and there is no melodious harmony so pleasant in our eares, as a prayer proceeding from an humble and broken heart, is in the eares of the Lord of Hosts. Let vs present our petitions with our soules full of griefe, and our eyes full of teares vnto men, and we shall bee tedious and troublesome vnto them for the most part: as the woman of *Canaan* was vnto the Disciples: *Send her away* (say they to our Sauiour) *for shee cryeth after vs*: But Christ hath no greater ioy, then to heare and relieue such vvorthy beleeuers as shee was, that can spend so many holy prayers vpon him, after so many repulses as she had receiued. Now sith it is a thing so well pleasing vnto him, hee cannot but grant and satisfie the desires of such as faithfully and feruently call vpon him.

Mat. 15. 23. *Note.*

Vse 1. Heere may that folly, and wretched vnbelief that is in our nature, be iustly reproued; which appeareth in this, that wee

are

are ready to runne to any one, rather then vnto God; and to seeke to them that are not able, or not willing to heare & help vs, rather then vnto the Lord that hath ability and readinesse to doe both. *Iames* blameth those to whom he writeth, that were vexed with their wants: *Yee lust, and haue not, &c. yee fight and warre, and get nothing*, and what is the reason? *because yee aske not*. As if he should haue told them, you need many things, and so you are likely to doe still, except you take a better course: for the way to obtaine good things, is not to lust after them, and to brawle and contend for them, but to become petitioners vnto God for them. If children will be so foolish, so slothfull, or so proud, that they will not sue to their louing and kind parents that haue abundance, for things necessary, it is iust they should goe without them, and endure the smart of their owne folly and stubbornesse: and the like may be said of vs; if our necessities spirituall and corporall be many and great, and we will not bemone our case vnto our heauenly Father that is all-sufficient to helpe vs, and most willing to accept of vs, and to relieue vs in all our distresses, it is a righteous thing with the Lord, that we should liue and dye in our miseries and calamities, and so sustaine the due punishment of our wretched distrustfulnesse, and sluggishnesse in not repayring vnto him. *Iames* 4.2. *Note.*

Secondly, heere is matter of maruellous great comfort to them that betake themselues to this course that *Hezekiah* did. The Lord will not deceiue them, nor shut out those supplications that they make before him: but (according as they intreat of him) where their faith is weake, he will strengthen it: where their repentance comes short, he will perfect it: where their loue is cold, he will increase it: and in a word, where any good thing is wanting, he will supply it. *Vse 2.*

If *Hezekiah*, praying for such a great multitude, which had beene monstrous Idolaters, and had continued long time in their Idolatry, heaping vp one abomination vpon another, and now came to the Sacrament, not of their own accord, but by the entreatie and perswasion of *Hezekiah* and his Princes, and being thus come, failed much in the preparation which they should haue made: if hee, I say, had such good and gra- *Note.*

cious hearing from the Lord, things ſtanding as hath bin ſaid; then how much more may we expect mercy from him, when we intreat for our ſelues, who (through Gods wonderfull reſtraint, and gracious prouidence) haue not fallen into ſuch notorious euils, nor into ſuch grieuous and monſtrous offences, as they had done? eſpecially if we haue this witneſſe vnto our ſoules, that we come voluntarily, and (in ſome degree) preparedly, vnto the myſteries of ſaluation: and are ſo farre from looking for intreaty or exhortation thereunto, that (through Gods grace and goodneſſe) we would not be reſtrained from it for any worldly gaine.

[*And healed the people.*] For the vnderſtanding of this, wee muſt know, that ſinne maketh a wound, and that the Word and Sacrament are meanes, and plaiſters, as it were, to heale the ſame, if they be rightly applyed and bleſſed vnto the receiuers of them.

In that they found this good effect vpon the eating of the Paſſeouer, and *Hezekiahs* prayer made for them: the doctrine hence to be learned, is, that

Doctr. 5. The vertue of the Sacrament. The Sacrament worthily receiued, doth heale and cure. For whence came their healing in this place, but from the vertue of the Sacrament bleſſed vnto them, at the earneſt requeſt of that holy King? He telleth vs not the particular euils, of which they were healed, becauſe we ſhould conceiue, that they were in a ſort, perfectly and thorowly cured of all. Firſt, of the euils that were in their ſoules: they were pardoned, their conſciences quieted, and their hearts bettered: ſo that they had a greater diſlike of their own corruptions, & of Satans temptations, and more power to withſtand them, and to ouercome them, then formerly they had. Then for outward euils, if there were any ſickneſſe, or weakeneſſe, or any other croſſes or calamities vpon them, they had the ſame either quite removed, or at leaſt ſweetned, and ſanctified vnto them, for their profit and comfort. For this is the ſubſtance of the Couenant (whereof the Sacrament is a Seale) made vnto penitent perſons: *Ezek.* 36. which hauing been ſpoken of before, it would be needleſſe at large to repeat the ſame things againe. Onely in briefe, for the vſe of this point, let vs hence learne to make full ac-

Vſe.

count

count of his healing, when the Lord ſhall pleaſe to make vs partakers of the body and bloud of his deare Sonne. For then that ſeede is caſt vpon euery faithfull heart, that will ſpring vp in due ſeaſon vnto euerlaſting life, and yeeld vs ſuch fruit as we ſhall haue great cauſe to reioyce, and to magnifie the Name of the Lord, who hath done ſuch great things for vs.

Let vs then looke for much, and we ſhall haue much. *Open thy mouth wide* (ſaith the Lord) *and I will fill it.* Therfore when we behold with our naturall eye, the bread broken, and the wine powred forth, and offred vnto vs by the hand of the Miniſter; let vs lift vp the eye of our faith; and looke vpon Chriſt Ieſus, who is as it were held forth vnto vs by the hand of the Trinity, being broken with many ſorrows and terrors, in bearing his Fathers wrath, and vndergoing the puniſhment due vnto vs for our hainous tranſgreſſions: and powring forth his precious bloud, to ſatisfie the Lords Iuſtice, and to pacifie his diſpleaſure conceiued againſt vs: and as we with our bodily hand do receiue the outward elements; ſo let vs by the hand of faith lay hold of our Lord & Sauiour, and of all his merits: aſſuring our ſelues, that as the Bread and Wine are made one ſubſtance with vs; ſo is Chriſt Ieſus in a ſpirituall maner made one with vs, and we with him; he being the Head, and we the members; he the Vine, & we the branches, &c. And further let vs vndoubtedly beleeue, that as by bread and wine our naturall ſtrength is increaſed, and our weary bodies, & languiſhing ſpirits refreſhed: ſo by thoſe heauenly myſteries duly applied, our inward man ſhall be confirmed, and our hearts ſooner or later comforted and reuiued. And therefore in aſſurance of faith we ſhould ſtirre vp our ſoules to reioyce and praiſe the Lord, giuing vnto him the glory of his Truth, in reſting vpon him for the performance of all his promiſes made vnto vs through Chriſt Ieſus: and concluding euery one in his owne heart: though my knowledge be but ſmall, it ſhall be increaſed: though my memory be weake, it ſhall be confirmed: though my affections be out of order, they ſhall be rectified: though my frailties be many, the number of them ſhall bee diminiſhed: and though my graces be but few and feeble, they ſhall be augmented, and ſtill further ſtrengthened. I ſhall

Note.

haue Christs power to inable me to doe good, and to resist euill: his wisedome to direct me in the right way, and to cause me to decline from all by-pathes: And in a word, his good Spirit to worke all my workes for me, and to perfect all heauenly vertues in me.

And when, after we haue been at the Lords Table, we find any sinfull motions stirring within vs, let vs reason thus: Did I not lately receiue the Sacrament, for the curing of my soule? and did not God grant it vnto me as a seale and pledge, that he would *take away my stony heart, and giue vnto mee a fleshy heart?* Why then should I yeeld vnto my corruptions? Nay, I will not do so, but resist and striue against the same, and vrge the Lord with his owne Couenant, sealed vnto me in the Sacrament. *Ezek. 36.*

So likewise, when we see our manifold imperfections in Gods seruice; our want of loue and good affection vnto his seruants; our inability to beare crosses, and the like: let vs repaire vnto the Lord, and beseech him that is true and faithfull in all promises, that he will make good his word vnto vs in those particulars, giuing vs strength to doe what he commandeth vs, and to beare with profit whatsoeuer he layeth vpon vs. Which if we can doe, so often as we come to the Lords Table, we shall receiue great helpe and comfort against all our sinnes and sorrowes, and be much stirred vp to loue & praise the Lord, for the continuance and increase of his heauenly graces and blessings, which we shall surely gaine by the right vse of this his holy ordinance.

FINIS.

THE FIFTH SERMON.

ISAIAH 55. 1, &c.

Verse 1. *Hoe, euery one that thirsteth, come ye to the waters: and ye that haue no siluer, come, buy, and eate: Come, I say, buy Wine, and Milke, without siluer, and without money.*

2. *Wherefore, doe you lay out your siluer, and not for bread; and your labour without being satisfied? Hearken diligently vnto me, and eate that which is good, and let your soule delight in fatnesse.*

3. *Incline your eares, and come vnto me: heare, and your soule shall liue.*

IN the Chapter immediately going before, the Prophet from the Lords owne mouth pronounceth many gracious promises to his afflicted Church, bidding them reioyce in regard of the deliuerance that the Lord should worke out for them, and the many and wonderfull blessings that hee should bestow vpon them: shewing them (to the intent they might giue more credit vnto his words) that hee that made them, is their Husband, and their Redeemer, euen the Lord of *Verse* 4. Hosts; who though he had forsaken them, and scattered them for a little while, yet with great compassion would hee gather 7. them: and though he hid his face in anger for a moment, yet with euerlasting mercy would he haue compassion on them:

8. and that they might make no doubt thereof, he confirmeth his promise with an oath, saying, As I haue sworne that the wa-
9. ters of *Noah* should no more goe ouer the earth: so haue I sworn that I wil not be angry with thee, nor rebuke thee, *viz.* in wrath and displeasure: and therefore he breaketh out into a
11. patheticall & sweet compellation, saying, O thou afflicted, and tossed with tempest, that hast no comfort: behold I wil lay thy stones with the Carbuncle, and thy foundation with *Saphyres*: that is, I will make of thee a precious building for my selfe.
13. And as for their children, he saith, that *they shall be taught of God, and enioy peace*: and be farre from oppression, and from the feare of oppressors. And howsoeuer the enemy would be stirring now and then; yet (saith God) it shall be without me: and whosoeuer shall gather himselfe in thee, against thee, shall fall: and that, because all instruments of cruelty that could come against them, were ordered by the Lord, as being his by right of creation: and therfore no weapons made against them
17. should preuaile. And this he doth not appropriate to them onely: but saith it is the heritage of the Lords seruants, which they haue right vnto in all ages: and he addeth a reason, saying, their righteousnesse is of me: q. d. that which their enemies strike at, is the godlinesse and goodnesse of my children, Now that proceedeth from me, and therefore I haue cause to stand for them that carry mine owne image.

Hauing thus declared what treasures were laid vp for them through the rich mercy of God in CHRIST; he commeth in this 55. *Chap.* to exhort them to lay hold of Gods gracious offer.

* And because they were not so sensible nor capable of such spirituall promotions as they should be: therefore doth he goe about to waken their drowsy consciences, and to stir vp their sleepy affections, to embrace the mercies offered vnto them, and for that end doth make, as it were, a Proclamation. [*Hoe, euery one*] as if he should haue said, are not these things to be thought of? are they not worth the looking after? shake off the sluggishnesse of your flesh, and consider well of the excellency of them, and bethinke your selues how you may attaine vnto them: & that he might more easily draw them hereunto,

he

he ſheweth what kind of people the Lord requireth that they ſhould be, *viz.* [*thirſty,*] that is, ſo pained with their ſinnes and wants, and with a deſire of a ſupply from heauen, as thoſe that are exceeding dry are with thirſt, & with a longing for drinke, whereby that appetite of theirs may be quenched and allayed: none haue a calling to come, nor ſhall haue comfort by comming vnto Gods ordinances, but onely ſuch. Hauing ſhewed what they muſt be, in the next place he telleth them what they muſt doe [*come ye to the waters,*] that is, vnto Chriſt, as he is offered in the Word and Sacraments: for he is *the Well of the water of Life,* which is propoſed and offered vnto all that *thirſt, Reu.* 21.6. Now to the intent that they might not deceiue their owne hearts, he exhorteth them to ſhew forth their ſpirituall thirſt by the effect, *come & buy*: ſignifying vnto vs thus much, that euen as thoſe that are naturally hungry and thirſtie will ſeeke for reliefe where it is to be found, and if they cannot otherwiſe get meat and drinke, they wil be wel content to part with their money for the obtaining thereof: euen ſo it is with ſuch as haue a ſpirituall appetite, they will be at coſt to buy the graces of the holy Ghoſt: not that men haue any thing to giue which is valuable thereunto, but they muſt part with their ſins (as afterward ſhall be more fully declared) which the Lord wil take for good and ſufficient paiment. Then further as they muſt *buy*, ſo muſt they *eat* and *drinke*: for otherwiſe they might die through hunger and thirſt, albeit they had great plenty of refreſhing before them: now this eating muſt be by faith; for thereby we feed on Chriſt, as is euident in the Goſpell of *Iohn, chap.* 6. for without this we can draw no vertue at all from the Word or Sacraments, or any of Gods ordinances: theſe then are the things required of thoſe that are thirſtie, *viz.* diligence in comming, coſt in buying, and faith in eating.

Now leaſt they ſhould feare that they ſhall not finde ful refreſhing when they come vnto Chriſt in the vſe of his meanes, he preuenteth that doubt, by ſhewing that the Lord would fit euery mans turne according to their ſeuerall neceſſities: ſome haue ſorrowfull hearts; for ſuch he hath *wine* to comfort them: ſome are babes; for ſuch he hath *milk* to nouriſh them: others are feeble and weake; for ſuch hee hath *bread* to ſtrengthen

them:

them: others looke after their commodity; to such he saith, *eate that which is good*: and lastly, others respect their pleasure; and to them hee saith, *let your soules delight in fatnesse*. q. d. Heere you shall finde such pleasant things, as shall fill your soules with delight and contentment. Indeed the things that are offered (will some say) are very precious, and much to bee desired: but my vnworthinesse is such, that I am euen discouraged to seeke for them.

Obiection.

Answere.

You neede not be so: for you are bid, *Come and buy Wine and Milke, &c. without siluer, and without money*: though you be neuer so meane & beggerly, in regard of any merits of your owne, yet you shall speed neuer the worse: for this only is required of you, to come with a sight and feeling of your wants, and with an earnest desire to haue them supplyed. But because men are wonderfully hindred from the zealous pursuite of holy things, by their owne corruptions, and the loue of this present euill world, therefore he dissuadeth them therefrom, saying, *Wherefore doe you lay out your siluer, and not for bread, and your labour without being satisfied?* q. d. there is none of you but would willingly haue your hearts strengthened and comforted, and throughly contented: but these earthly things will not doe it, for they are all *vanity and vexation of spirit*, and therefore it is a great folly for you so much to busie your selues about these earthly things, which will neuer bring sound comfort, nor contentment to your soules.

Now that which he deliuered in figuratiue speeches in the first verse, and part of the second, he vrgeth in plainer tearmes afterwards, saying, *Hearken diligently vnto me: Encline your eares, and heare*, q. d. though you finde great dulnesse and slacknesse in your nature, yet vse a holy kinde of violence, and constraine your eares to hearken: and what then? *your soules shall liue*, to wit, both the life of grace, which before they were destitute of, and also the life of glory, which necessarily followeth vpon the former.

The drift then of these words is to stirre men vp to embrace the sauing graces of Christ, as they are offered, and shall bee giuen in his ordinances, where is declared:

1. What they must do, *viz.* get a thirsty and hungry soule,

and

and shew it forth by comming to the *waters*, by buying spirituall food, and by eating thereof.

2. Reasons why they must doe so.

1. The first taken from the ill successe that would follow if they did not so: they should spend their mony and labour in vaine.

2. The second, from the singular benefits that would redound vnto them if they did so: all their wants should be supplied, and their soules should liue euerlastingly.

[*Hoe, euery one that thirsteth.*] In that he calleth none to partake of the holy things of God, but those that are thus affected: The doctrine is: that,

The thirsty soule alone hath interest in the graces of God, and shall reape benefit by the meanes of grace. *Doctr. 2.*

Those onely that feele their owne barrennesse and emptinesse, and highly esteeme and heartily desire the mercies of God, through the merits of Christ, they onely, I say, haue right vnto, and shall haue a portion in the same. Therefore when *Dauid* would moue God to bring him againe to the assemblies of the Saints, where he might enioy the meanes of comfort and of saluation, he vseth this as a forcible argument, *My soule thirsteth for God, euen for the liuing God: when shall I come and appeare before the presence of God?* and againe, *My soule longeth yea, and fainteth for the Courts of the Lord, &c.* Onely thirsty soules find refreshing from Gods ordinances. *Psal.* 42. 2. *Psal.* 48. 2.

Now the reasons of this point are these: *Reasons.*

First, no man hath any warrant to resort vnto the meanes of godlinesse, but onely such as were before mentioned: for thus the Lord inuiteth men vnto him: *Let him that is a thirst, come: and let whosoeuer will* (namely, that is so qualified) *take of the waters of life freely*: so that none are bidden guests but such as haue thirsty soules. 1. Else no commandement. *Reuel.* 22. 17.

Secondly, none else haue any promise of speeding well, if they should come: for thus goeth the promise, *I will powre water vpon the thirstie, and flouds vpon the drye ground.* Till then, we can neuer haue assurance of any benefite by Gods ordinances: but when once we come with a longing heart, that doth as it were gape and enlarge it selfe to take in the raine of grace, as the drie ground doth to receiue the showres that fall vpon it, 2. No promise. *Isa.* 44. 3.

it, then though wee be neuer so thirsty, wee shall be fully satisfied; and though wee be neuer so dry and barren, wee shall be made to flourish and grow as the grasse, and as the willowes by the riuers of water: and that none other can grow in grace, or gather any spirituall strength by the meanes, it is euident in the Epistle of *Peter*, where he exhorteth them in this manner: *As new borne babes desire the sincere milke of the Word, that ye may grow thereby. q.d.* You may repaire vnto the Word as often as you will, and giue as diligent care as you can: but you shall neuer get any inward growth of grace thereby, vntill you be desirous for the foode of your soules, as little children are for the mothers milke: but when once you attaine to such an eager desire of goodnesse, then you shall grow from a little measure of strength, to a greater, and still increase in the inward man, as children doe in the outward: and finde a progresse in grace, as they doe in nature.

3. No fitnesse.

Thirdly, as those that are destitute of this spirituall thirst, haue no commandement, nor promise from GOD: so neither haue they any fitnesse in themselues, because they want that principall grace, which doth fit men for the entertaining of Gods holy Spirit, (which alone maketh Gods ordinances effectuall) to wit, Humility; which proceedeth from a sense of our owne misery, and a sight of Gods mercy: now where this is wanting, there is no place for Gods graces: *For God* Iames 4. *resisteth the proud, and giueth grace*, onely, *to the humble*. Let a man bring vnto the Word neuer so good a wit, capacitie, and memory, he shall neuer take profit by hearing, till hee get a broken heart, and an humble spirit: but God will euer Note. resist and crosse, and thwart all his endeuours; because if hee should get any benefit by the Gospell, he would haue no minde to ascribe the glory thereof vnto GOD, to whom it is wholly due; but to himselfe, to whom no part thereof doth belong.

Vse. First, for terrour vnto such as haue no manner of appetite, eagernesse, nor earnestnesse for spirituall things, but are altogether bent for profit, and pleasure, and credit, and promotion, &c. which carnall desires doe vtterly kill their appetite vnto better things, and extinguish or banish all good motions and affections

affections that doe at any time arise in their hearts. These wretched men are in a wofull case; for they rush vpon the holy things of God without any commission; and therefore without expectation of good from them. And howsoeuer they may talke and brag of their profiting by the Word, yet God that seeth and searcheth their hearts, esteemeth of them, but as of vnwelcome ghests that prophane his holy things. If they would be partakers of the water of life, they must bee thirsty: and if they would eate of the bread of life, they must be hungry: otherwise though they be present in the congregation, and heare the Word preached, and see the wine powred out, and the bread broken before their eyes at the celebration of the Lords Supper, yet they can haue no hope that they shall haue one drop of Christ his bloud, to wash away their sins, but may rather expect the viols of his indignation, to destroy their bodies and soules: and it is a iust vengeance of God vpon such prophane and irreligious persons, that when they come to the Sermons and to the Sacrament, they get no good, but rather much hurt thereby: and haue their lusts stronger, their hearts harder, and their mindes farre more blinde and vncapable of any good knowledge, euery day than other.

But what is the reason heereof? (may some demand.) Is not the word of God mighty to beat downe the strong holds of the Diuell? and is not the Sacrament powerfull in operation, and able to worke great things?

Yes, they are so: and why then haue such no profit by them? because they are abusers and prophaners, and not meet receiuers of the same: because they come not with any preparation, or desire of a blessing vpon the meanes, but for custome and fashion, that they might not seeme to be so bad, as indeed they are: nor to set so light by the holy ordinances of God, as in truth they doe.

Secondly, for instruction. If wee would bee welcome to Christ Iesus, when hee inuiteth vs to feast with him, then let vs get a good stomacke to feede on such cheere as hee offereth vnto vs. Otherwise, if wee glut our selues before wee come to his Table, and onely looke on those dainties on which *Vse 2.*

others

others doe feed, it will not be well taken at our hands, but we shall bee as distastfull vnto the feast-maker, as his prouision is vnto vs: and those things which are vnto others the sauour of life vnto life, shall proue vnto vs the sauour of death vnto our eternall destruction, if our repentance doe not preuent Gods iudgement. If Gods owne children comming carelesly and vnpreparedly cannot escape Gods hand, 1. *Cor.* 11. then what shall become of those vngodly ones, who come not onely negligently, but altogether prophanely: and so defile the sacred ordinances of God? (*for vnto the vncleane, all things are vncleane*) Surely, if iudgement begin at Gods House, there is nothing remaining for vngodly men, but a fearefull expectation of wrath and vengeance to be powred out vpon them in full measure. In which regard it standeth vs vpon to looke vnto our hearts before-hand: and to the intent wee may come with this spirituall appetite, the want whereof is so offensiue vnto God, and dangerous vnto vs, let vs vse all good meanes for the obtaining of it: as

Titus 1.

Meanes to get a spirituall appetite

1. Allow no sin. 1. *Pet.* 1. 2.

First, to purge away that which may annoy our stomacke and kill our appetite: and what that is, *Peter* telleth vs when he saith; *Wherefore laying aside all maliciousnesse, and all guile, and dissimulation, and enuy, and euill speaking, as new born babes desire the sincere milk of the Word, &c.* As if he had said, so long as you giue place vnto, and delight in any euill; so long as you carry a bitter and enuious minde against your brethren, or an hypocriticall and dissembling heart towards God, and suffer your euill affections to breake forth into euill speeches; so long you can neuer delight in, nor be very desirous of the pure Word of God, and therefore cannot possibly grow in the knowledge and practise of the same. And therefore when wee finde in our selues dulnesse and deadnesse, and vnwillingnesse vnto good duties; let vs conclude for a certainty that we stand in need of Physicke for the purging of our soules: for sin worketh on our hearts, as ill humours doe in our stomacks; it maketh vs to loath all spirituall foode, and all meanes of refreshing. And this take for an vndoubted truth, which though our mouthes will not confesse, yet our hearts must needs acknowledge: when we haue no desire to heare the Word preached,

Note.

or to receiue the Sacrament when it is to be administred, there is some sinne or other not thorowly repented of, which so cloyeth the soule, that it cannot delight in those holy exercises: and as our hearts are more purged by godly sorrow, so will our hunger and thirst after righteousnesse, and the meanes thereof be still increased in vs. This then is the first rule that we must obserue for the getting of spirituall appetite, *viz.* to put away the practise of all grosse euils, and the allowance of al infirmities, great or small. *Matth.5.*

A second is, that wee must endeuour to know our owne misery, what we are by nature, and by desert, in regard of our great and grieuous offences: that so being poore in spirit, we may sigh and cry for grace, whereas those that are proud in spirit care not for it. We see this by common experience, that the perceiuing and feeling of grieuous and dangerous diseases and distemperatures in the body, will driue men to the Physitian to intreat for physicke, that so their sicknesse may bee cured: and in like sort, the discerning and discrying of the loathsome and noysome corruptions wherewith our soules are infected and indangered, will driue vs vnto the LORD to craue mercy and grace from his owne meanes, that our iniquities may be fully pardoned, and our sinfull nature soundly healed. For when nothing is more irkesome vnto vs, nor more feared of vs then sinne; then nothing is more desired of vs, then grace. 2. See thy misery

Especially, (if in the third place) we consider the excellency thereof: how it bringeth with it freedome from all euill: both from the guilt of sinne, and from the power and punishment of sinne: and withall, the enioyment of all blessings needfull for body or soule, for this life, or that which is to come. If (I say) the settled meditation hereof doe once sinke into our hearts, it cannot but set our affections on fire, with an ardent and earnest desire of the same. Nothing makes vs so weake and cold in hearing the Word, or communicating of the Sacrament, as that we haue not sufficiently tasted how good the Lord is. And thus much of the meanes of getting a spirituall appetite. Now it followeth. 3. Consider the excellency of grace.

[*Come, I say, buy wine, and milke.*] And verse 2. [*Eate that*

which

which is good, and let your soules delight in fatnesse. The drift of all these borrowed speeches is to shew that God offereth vnto vs, and will bestow vpon the faithful that seeke vnto him, such store of good things, as shall much comfort, and refresh their hearts, and make their soules to liue for euer. Whence ariseth this doctrine: that

Doctr. 2. All the wants of the faithfull supplied by Christ.

Whosoeuer commeth to Christ Iesus in the religious vse of his ordinances, shall haue all his wants supplyed, be they neuer so many, and neuer so great. Are they thirsty? he hath water of life for them. Are they hungry? he hath all variety of dainties to refresh them. Are they babes? heere is milke to feede vpon. Are they strong men? yet wearied out with afflictions & temptations? heere is bread that wil strengthen their fainting hearts. Are they heauy and pensiue? heere is wine to glad their sorrowfull hearts. In a word, Christ Iesus hath plentifull prouision of all sorts, and would haue vs eate that which is best for vs; commanding that our soules should delight in fatnesse, and in the good things that he offereth vnto vs.

This doctrine is further illustrated and proued vnto vs out of *Ezekiel*: where the Prophet hauing sharpely reproued the Shepheards of *Israel*, that fed themselues, and not their flocks, that did not strengthen the weake, nor heale the sicke, &c. he promiseth that God wil be a shepheard ouer them, euen Christ Iesus, *verse* 23. who should performe these two things: *viz.* feede his sheepe, and bring them to their rest: then he vndertaketh in all their miseries and distresses to looke vnto them: *I will* (saith he) *seeke that which is lost, &c.* where obserue how he frameth his remedy to their necessity: some feele themselues lost, and vnable to seeke him as they should: those hee will *seeke*, and not lose any of them, whom hee hath so dearely bought. Some are as it were driuen away by strong corruptions and violent temptations: those he *wil bring againe*, though they be carried neuer so farre. Others haue been crushed and broken with many sorrows and miseries, euen with one breaking vpon another, by reason of their owne sinnes: those hee will *binde vp*, and cure all their wounds. Others againe are weake and full of imperfections: those *hee will strengthen* by the power of his might, and at length make them strong men

Ezek. 34. 15. 16.

in

in Christ. So that we see, every one according to his need, shall receiue comfort and reliefe from him: and there are reasons heereof.

The first is taken from the infinite power of Christ, whereby hee is able to saue and to succour his people, whatsoeuer their share be. If the first *Adam* being onely man, were able to destroy and ouerthrow all mankinde: then much more is the second *Adam*, being God and Man, of sufficient power to recouer his elect: especially seeing that the meanes hee vseth are farre more forcible to repaire our breaches, then *Adams* meanes were to make them: and more effectuall to worke out our happinesse and saluation, then his were to procure our misery and destruction. *Reason.* 1. He is able.

The second is taken from his readinesse, being euery whit as willing as hee is able to doe this for vs. As God the Father gaue him a charge, so hee vndertooke it, and accomplished the *worke which he gaue him to doe*: It was his Fathers will that hee should saue his people, and he willingly performed whatsoeuer was required of him in that behalfe: and therefore before hee yeelded vp the ghost, he vttered these words, *It is finished*: signifying, that hee had gone thorow with that painfull worke which the Lord had imposed vpon him: now hauing done the greatest for vs, he will not faile vs (we may be well assured) in smaller matters which depend vpon the former. Hee that was willing to giue his blood for vs when wee were his enemies, will deny no good thing now wee are his friends, yea true members of his owne bodie. 2. He is willing.

Thirdly, he is also infinite in wisedome, and therefore able to finde out the best way, and to determine of the fittest time (with all other circumstances) to relieue and comfort vs. There is many times such confusion in the mindes, such hardnesse in the hearts, such blemishes in the natures, such weakues vpon the bodies, and such wofull breaches in the estates of Gods seruants, that no man, nay, nor all the men in the world, know how to redresse the things that are amisse: but if it please our Lord Christ Iesus to take the cure in hand, nothing shall bee found too difficult for him: but that which seemeth impossible in the eye of reason, shall appeare not easily possible, but very 3. He is infinite in wisedome.

and this standeth in excellent proportion with naturall foode: If a man come where there is great store of meate, and variety of choise wines, and he see others haue a notable appetite, and himselfe none; all the cheere that is set before him will doe him no good, but rather offend, and trouble him: euen so it is in the spirituall feast: and therfore Christ exhorteth vs so often to feede vpon him: *take, eate:* (saith he) *shewing vs what that is, wherein consisteth true happinesse.* In which regard he is said to dwell in our hearts by faith: where vnbelief entereth him thence, and will haue no roome, nor place of abode in our soules. Therefore let vs make account, that as the naturall food is to be receiued into our stomacks: so the spirituall is to be receiued into our soules, and there to be, as it were, digested, before we can benefit by it. And this is onely done by a true faith in Christ Iesus.

Without siluer. Hence we see that God offereth vs the greatest, and most excellent things, without *money or money-worth.*

The best things are best cheape.

Nothing can be [illegible] elsewhere then things that are [illegible] so we [illegible] [illegible] [illegible]

goodneſſe: Indeede wee haue in vs matter enough to deſerue Gods wrath: but none at all to procure his fauour.

Thirdly, if wee had ſomewhat to giue, yet it were in no ſort correſpondent to that which wee ſhall receiue: for the graces of Gods ſpirit, and the crowne of glory are vnvaluable, ſo that nothing that is in the poſſeſſion of any creature may be laid in the ballance againſt them. Therefore when *Simon Magus* would haue bought but one gift of working miracles, to wit, that *on whomſoeuer he ſhould lay his hands, he might receiue the holy Ghoſt*: *Peter* anſwered, *Thy money periſh with thee, becauſe thou thinkeſt the gift of* GOD *may bee obtained by money.* Much more then, may this bee ſpoken of ſanctifying graces, which are farre more excellent: they are not to be obtained by money, or by any earthly treaſure: for there is no price that can come neere them.

Invaluablenes of Gods gifts.

Acts 8.19.20.

For the confutation of Papiſts, that would buy out heauen by their owne meritorious workes: they are euen like *Simon Magus* their father, and would rob God of his honour, which he will not giue vnto any other: plainely manifeſting vnto all the world, that they are groſly ignorant of their owne vileneſſe and wretchedneſſe, and of the worth and excellency of heauenly things.

Vſe 1.

For inſtruction, though we finde no manner of goodnes, or worthineſſe in our ſelues, yet that ſhall be ſo farre from being any hinderance vnto vs, that this ſight and ſenſe of our owne ſinfull wants, being ioyned with humiliation for them, will greatly further vs: for, *Bleſſed are the pure in ſpirit.* God is not like one that keepes an Ordinary, where euery one that ſitteth at table muſt pay his ſhot: but he is a royall feaſt-maker that keepeth open houſe for all commers and goers: and hee payes beſt that ſeeth he hath nothing at all to pay, and is thereby brought out of all conceit with himſelfe. And this ſhould put an anſwer into our mouthes againſt Satans obiection, that we haue nothing to ſatisfie God for our offences againſt his maieſtie, nor for his mercies offered vnto vs: we need not any ſuch matter of ſatisfaction: becauſe God would haue vs buy and eate freely without money, or money worth: and our humble and thankefull acknowledgement of this his bounty and libe-

2.

Matth. 5.

rality, is all the satisfaction that hee looketh for at our hands.

[*Why doe you lay out your siluer, and not for bread, &c.*] That is, about such things, as for which you are neuer the better: which will not breed any good bloud, or good nourishment; he followeth the former *Metaphor* still, reproouing them for their folly, that whereas the Lord doth offer them such good things so good cheape, they would neglect and passe by them, and rather chaffer with the world, and spend their thoughts and paines, about things of no worth, that would no way satisfie them: but when they had toiled out themselues in the pursuite of them, they would be as restlesse, and void of true contentment, as euer before.

Doctr. 4. Grace only contents the minde.

Nothing can satisfie, and content the minde but grace.

Many things there be that make shew as if they could doe it: but the truth is, all will come too short, and bee found too weake for the effecting of it. Therefore the Apostle saith that *Godlinesse is great riches with contentment.* Other riches are of that nature, that the more we haue, the more we desire, and the more our hearts are disquieted with the care of keeping them, and the feare of losing them: but true pietie is of that force, that it drawes the soule vnto God, and makes it to relye on him, and on his treasures, and there is a sure stay indeede: for he will *neuer faile nor forsake such as cast their cares vpon him.* That made *Dauid* so to reioyce, when God *lifted vp the light of his countenance vpon him*: and that caused *Paul* in whatsoeuer estate he was, *therewith to be content.* And the reason of the doctrine is, because grace onely repaires the image of God, (the losse whereof was the cause of all our woe) according to that saying of the Apostle, *We all beholding as in a mirrour the glory of the Lord with open face, and are changed into the same image from glory to glory, as by the Spirit of the Lord.* Whereas looking into other glasses, we see our own faces therein; in the holy Gospell, as in a most cleere glasse, we see the face of Iesus Christ, and by beholding it, are by little and little made conformable vnto it. And this image was it which we lost by *Adams* fall, and with it all sound contentment: and this may wee recouer againe in Christ, through the hearing of the Word, and with it true peace, and settled comfort. Let a man haue the com-

Heb. 13. Psal. 4. Phil. 4. 11.

Reason. 1.

2 Cor. 3. 18.

Note.

command of all the world, before hee hath Gods image ſtamped vpon his ſoule, he ſhall haue a reſtleſſe heart, becauſe he hath a wicked heart, and ſhall neuer finde true peace nor comfort, till his ſoule be healed, & till Gods holy image be renued in him. *Adam*, after his eating of the forbidden fruit, had his abode in Paradiſe for a while: but he found that a hell, which was formerly, as it were, an heauen vnto him: and why? becauſe hee had loſt Gods image, and conſequently the ſweete apprehenſion of his fauour, which before made all comfortable vnto him.

Secondly, nothing can take away ſinne, but grace; now whereſoeuer ſinne taketh vp the place, it expels all quietneſſe from thence, *There is no peace to the wicked, ſaith my God.* For when the minde is full of errour, and the heart full of luſt, and the conſcience full of guiltineſſe, there muſt needs bee great confuſion, and diſtemper, and vnquietneſſe in the whole man. 2. *Iſa.57.21.*

Thirdly, vntill grace enter into the heart, and rule there, Satan hath the dominion. and ruleth there as a tyrant, at his owne will and pleaſure. If hee doe but ſtirre a wicked man to any ſinfull practice, he is forthwith ready to yeeld vnto him: if he doe but bid him ſpue out the venome of his poyſoned ſtomake, hee preſently breaketh forth into cruell and bitter ſwearing, or curſing, or rayling, &c. ſo that it may truely bee ſaid, that *wicked mens tongues are ſet on fire of hell*: and what reſt then can there be in that ſoule, which is ſo poſſeſſed by Satan, who will neuer ſuffer his members to deſiſt from inuenting, or executing ſome miſchiefe or other? 3. *Epheſ.2.2.* *2.Tim.2.26.* *Iam.3.9.*

Fourthly, there can bee no contentednesſe in a graceleſſe perſon, becauſe God and he are at warre: for vntill ſuch time as men be iuſtified by faith, *they haue no peace with God*, and therefore none with their owne conſciences: and what eaſe or reſt can be vnto them, that haue ſuch a worme as is a guilty, and accuſing conſcience, alwayes gnawing within them, and ſuch a racke euer and anone (when God will) torturing and tormenting them? Surely if grace and peace doe euer goe together, (as alwayes they doe) then where grace is abſent, peace cannot be preſent, and ſo the ſoule muſt needs be deſtitute of all true contentment. This ſerueth, 4. *Rom.5.1.*

Vse 1. *Psalm.*39.6. 1. For reproofe of those that (as the Prophet saith) disquiet themselues about a vaine shadow: in pursuing this pleasure and that commodity, and such promotions, and other the like matters, as best please their seuerall fancies. If they had gained all that they seeke for, it could doe them no good: for all is but *vanity and vexation of spirit*: a bruit beast is farre happier then they: and well had it beene for them, if they had neuer been born; for what *shal it profit a man to winne the whole world, and to lose his owne soule?* to be a drudge to euery base lust, to waste and consume his wit, and strength, and all, and then to haue hell for his paines? yet how busie are most men in digging for drosse, and refusing gold; in seeking earthly things, and despising heauenly? but what will be the euent? *Such as trust in lying vanities, forsake their owne mercies.* *Ionah.*2.8.

2. 2. For instruction, that we should not spend our thoughts and time in the pursuite of vaine and transitory things, which can giue vs no helpe against sin, nor comfort to our soules, nor protection from the curse and wrath of God: but let vs labour for godlinesse, which will free our hearts from discontentment, and repleniſh them with true peace, and euerlasting comforts.

3. *Incline your eares, and come vnto me, q. d.* if your eares be dull of hearing, offer an holy violence vnto them, that so you may attend vnto my Word: and what then? *Heare, and your soule shall liue*: this benefit, and this promotion is promised as the best motiue to stirre them vp to conscionable hearing, *viz.* that their soules should speed the better for it, that whereas they are dead in sinne through *Adams* fall, they should bee restored to the life of grace: whence this doctrine ariseth, that it is the greatest happinesse that can be, to haue our soules to prosper, and to haue the Image of God renewed therein. *Doctr.*5.

Inward prosperitie is the best. *Ezek.*36.25, &c.

Therefore in the prophecy of *Ezekiel*, when the Lord would magnifie his mercies towards his people, he couenanteth chiefly and principally to bestow vpon them spirituall things: *to wash them from all their filthinesse*, by the bloud of his owne Sonne; *to giue them a new heart, and a new spirit*, that is, a better iudgement and purer affections; *to take away their stony and hard hearts, and to giue them fleshy and tender hearts*, and in a word,

word, to ouerthrow the kingdome of Satan in them, and to gouerne and guide them by his holy Word, and by his blessed Spirit, that so they might *keepe his iudgements, and doe them.*

To this very purpose the Apostle *Peter* saith, that *most great and precious promises are giuen vnto vs, that by them we might be partakers of the godly nature, in that we flye the corruptions which are in the world through lust.* What maketh the promises to bee of such singular worth, and of such inestimable value? euen this, that *thereby we are made partakers of the diuine nature*, and by degrees become like vnto Christ himselfe: in this regard, it is said, that *the righteous is more excellent then his neighbour*; to wit, that is not righteous as he is. 2. Pet. 1. 4. Prou. 12.

And the reason why the inward prosperity is the best, is, *Reasons.*

First, because whersoeuer that is, sinne, which is the fountaine of all misery, is expelled: so that howsoeuer some reliques thereof doe still remaine, yet the dominion thereof is quite abolished, neither shall those remnants of iniquity be charged vpon the parties, when grace carryeth the chiefe sway in them. 1.

Secondly, those things which make the soule to prosper, *viz.* the graces of Gods Spirit, are most excellent, both in regard of the author of them, and of the nature of them, and of the continuance of them; and therefore are they bestowed onely vpon the elect: whereas all earthly things being base and vile in comparison of the other, are commonly conferred vpon the worst, as well as the best; because the hauing of them cannot make men happy, nor the wanting of them make them miserable. 2.

Which serueth for the confutation of their folly, who thinke if they be healthy, and wealthy, & bigge in the world, they enioy as much prosperity as any one can desire, and much more then those of Gods seruants, that are in continuall wants, and weaknesses, and disgraces in the world: but in the middes of their earthly iollity and plenty, how goe matters betwixt God and them? what graces of the holy Ghost haue they in their soules? what humility? what loue? what victory ouer their vnruly lusts? what preparation for death? what euidence and assurance of eternall life haue these men gotten? nay, as for these things, they haue not had a thought of them: then *Vse.*

without

without question they are farre from true prosperity, whatsoeuer they themselues or others may imagine of their happy estate and condition of life.

Secondly, heere is a singular consolation for the Saints, albeit they be continually exercised with sore crosses, and bitter temptations, that breake their sleepe, and their hearts, yet all the while they are hereby brought to that inward and best prosperity of the soule, they are happy and blessed, and haue great cause to praise the Name of the Lord, who hath cast them downe in the flesh, that he might exalt them in the Spirit; and afflicted and abased their outward man, that he might enrich and beautifie their inward man, with the excellent and amiable vertues of his holy Spirit. The Lord is wonderfull in all his workes, and wise in all his proceedings: when hee purposeth to iudge and condemne wicked men, he setteth many of them on horsebacke, that their downe-fall may bee more notorious and infamous: and when he intendeth exceedingly to aduance and blesse his children, he casteth them very low, that so their rising may be more admirable and comfortable. He knoweth that it is better for them to haue a good conscience, then a good purse; a healthfull soule, than a strong body, and therefore doth he exercise them with such fiery tryals and temptations. A good Husband-man will neuer plow the wilde waste; but his arrable land, from which hee expecteth a good crop! and euen so dealeth the Lord; he many times passeth ouer vngodly Reprobates, and ploweth and harroweth his best-beloued, that so their soules may beare him a plentifull harueſt of grace: and so long as hatred of sinne, and sorrow for sinne, and true humility doe grow and flourish within, neuer feare what outward troubles befall you: your gaine that ariseth thence, will make full satisfaction for all.

Doctr. 6. *Heare, and thy soule shall liue.*] Hence obserue, that the conscionable hearing of Gods Word, is that which quickens the soule, and makes it to liue both the life of grace and of glory.

Iohn 5.24,25. So saith our Saviour, *Verily, verily, I say vnto you, hee that heareth my Word, and beleeueth in him that sent me, hath euerlasting life, and shall not come into damnation, but hath passed from death vnto life.* And againe in the next verse, *The time shal come,*

and

and now is, when the dead, to wit, in sinnes and trespasses, *shall heare the voice of the Sonne of God, viz.* in your Ministery, *and they that heare it, shall liue.* There is not the most vile nature, but the Word is of power to change it, and to translate it, from one measure of grace vnto another. And the reason hereof is,

First, GOD doth mightily worke in it, and by it, vpon the soules of men, in regard wherof it is called the power of God to saue them that beleeue, *Rom.* 1 26. and 2 *Cor.* 10.4. & 5. The weapons of our warfare are mighty through GOD to cast downe holds, &c. 1.

Secondly, because it is an instrument to conuey the holy Ghost into our hearts, which is the Author, and perfecter of all good gifts in the Elect of God. 2. *Gal.* 3.2.

Heere then we see what miserable case they are in, which are destitute of the pure and sincere preaching of the Word; they are vtterly dead in sinne, and haue no spirituall life, nor sense in them: Yet they eate and drinke, and sleepe, and liue merrily as others doe. So they may, and yet their soules go to hell, and die the second death, because they were neuer partakers of the first resurrection. Then a man begins to liue, when he vnderstands the promises and beleeues them: when he knowes the commandements, and obserues them: and till then hee sits in darknesse, and in the shadow of death, and is in so much more lamentable taking, by how much more senseless he is of that danger wherein he standeth. *Vse* 1. *Obiection. Answere.*

Let vs then bewaile their estate that are depriued of the light, and pray vnto the LORD to ouerthrow the secret plots and practises of all that are Popishly affected, and that doe seeke to depriue men of the light: for they intend a farre greater mischiefe vnto them, than if they went about to pull the Sunne out of the firmament. 2.

Secondly, this maketh for the great comfort of them that finde in themselues much deadnesse, and hardnesse of heart: let them repaire vnto the Word, which is able to quicken them, and will quicken them, if they come with honest hearts thereunto. Earthly Princes lawes doe only binde men to be honest: but

Rules. but Gods lawes will make them ſuch as they bid them to be: alwayes prouided that they come thereunto,

1. Firſt, with preparation, ſetting themſelues with reuerence as in the Lords owne preſence, *Eccl.* 5.

2. Secondly, with attention, hiding the Word in their hearts as a precious treaſure, *Pſal.* 119. *Part* 2.

3. Thirdly, with an expectation of good ſucceſſe in the end, though God make them waite for a time, *Pſalm* 1.2,3. *Pſal.* 119. 9.

FINIS.

THE SIXTH SERMON.

MATH 22. 11, &c.

Verse 11. *Then the King came in to see the ghests, and saw there a man which had not on a wedding garment.*

12. *And he said vnto him, Friend, how camest thou in hither, and hast not on a wedding garment? and he was speechlesse.*

13. *Then said the King to the seruants, Binde him hand and foote: and take him away, and cast him into vtter darknesse: there shall be weeping, and gnashing of teeth.*

IN the former part of this Chapter, is set forth the maruellous goodnesse and fauour of the Lord towards the Nation of the *Iewes*, vnder the Parable of a King inuiting ghests vnto the marriage-feast of his sonne; and withall, their horrible vnthankefulnes, in making light of it, & refusing to come, preferring their profits and pleasures before the meanes of their saluation, whereunto they were called: which indignity and ingratitude of theirs towards the King of Heauen, together with their barbarous cruelty against his messengers, is further set out by the punishment inflicted vpon them, which was, that *the King being wroth, sent forth his warriours, destroyed them, and burnt vp their Cities*: in which words our Sauiour hath reference vnto the destruction of that Nation, and of their Cities, by the *Romanes*, who were called Gods warriours, because whosoeuer they came against the *Iewes* in malice and reuenge, *for*

Connexion.

yet God had a special hand in ordering and disposing of all that they did. So the greatest part of that people was vtterly cut off, and the rest left vnder a heauy stroke, euen vnto this day, being destitute of the meanes of saluation, which they contemptuously reiected, when they were offered vnto them.

But howsoeuer these that were first bidden would not come to the Supper, yet the LORD would not be vnfurnished of ghests, and therefore he sends his Ministers vnto the *Gentiles*, which sate in darknes, and in the shaddow of death, who made their vse of Gods message, and came abundantly vnto the feast, so that the wedding was furnished with ghests, some good, and some bad. Thus farre the Messengers had good successe, that multitudes made profession, as if they were desirous to liue vnder Christ his gouernment, and to feed of his Supper, though many of them did it with false and hypocriticall hearts.

The interpretation.

Hauing thus shewed what the Messengers did, our Sauiour next declareth what the King himselfe did; the place beeing filled with ghests, [*he came to see the ghests*,] implying, that when men begin to make profession, God vseth a more diligent search and examination then his Ministers can doe: for they can but iudge of men by their actions; but the Lord dealeth immediately with their hearts and consciences. And therefore it is added, that when he came in *he saw* (that which the Ministers did not) [*a man which had not on a wedding garment*,] where we must not conceiue that there was but one such present (for it is afterwards said, that *many are called, but few are chosen, verse* 14. but this is the meaning, that if there be but one hypocrite amongst many thousands, God will finde him out, and single him from among the rest.

The party being thus taken, the Lord falleth to an examination of him, [*Friend* (saith he) *how camest thou in hither?*] that is, how darest thou come to the Royall Table of so glorious a King [*and hast not on a wedding garment?*] that is, hauing no repentance for sinne; no freedome from the guilt, or from the power of sinne; nor any sauing grace at all: how is it (I say) that thou shouldest presume to come into such a place, and into such a presence, hauing made no better preparation?

When God began thus to examine him in his owne person,

it is said [*he was speechlesse*] hauing an ill cause and a guilty conscience, he had nothing to say for himselfe. Hereupon the Lord proceedeth to passe sentence vpon him, which is done after the manner of earthly Iudges. [*Then said the King vnto his seruants*] that is, vnto the Angels, whose office it is, as to gather the good Corne into Gods Barne, so to binde the Tares together in bundles, that they may be cast into hell-fire; [*bynde him hand and foote*] there must not be present execution, but he must bee dealt with as a prisoner, whose hands are bound that hee may not resist: and his feete that he may not runne away; if either of them had beene at libertie, he might haue made some shift: but when God comes to proceede in iudgement against men, he will strip them of all meanes, both of defence and of escaping. Further, they are bid to [*take him away*] to wit, from hauing communion with God, with his Saints or Angels; hee must bee taken from the place and meanes of all comfort and peace, and happinesse: and is that all? nay (saith God [*cast him into vtter darknesse*] that is, into hell, a place of all misery and woe, which is implyed by vtter darknesse: a fit punishment for such kinde of persons; for seeing they are full of ignorance, and of spirituall darknesse while they liue, God hath prouided that they shall haue enough of it; they shall be cast into a place of vtter darknesse, where there shall bee nothing but horrour, and anguish. And yet if this were all, their state were the more tolerable; but this addeth vnto the misery of the place, that they shall be very sensible of that misery, which is intimated, when it is said, [*there shall be weeping*] not such weeping as many times befalleth men here, when the teares of their eyes abate the anguish of their hearts: but such weeping as is ioyned with [*gnashing of the teeth*] signifying that they should not only haue sorrow and griefe, but such as should be mingled with desperation, and with horrible vexation, and torture: not such as should be an ease vnto their soules, but rather an addition vnto their woe.

In these words then is declared the seueritie of God against those that come vnworthily vnto his royall feast: where is shewed,

1. First, the cause of this his seueritie; namely, because they

abused

abridgeth him and his banquet, in comming with the most rich and lasting garments of the old man; which do more offend the eyes of the Lord, then the most base & beggerly raiment in the world can doe the eyes of an earthly King.

1. Secondly, the manner of Gods proceeding, [illegible]

2. That he conuinceth their consciences, [illegible] they are speechlesse.

3. That he condemneth their persons vnto vnspeakeable and vnsupportable torments.

Verse 12. [*Then the King came in.*] From this title which is attributed vnto the Lord, this doctrine ariseth: that,

Doct. 1. God the king of the whole world. 1. Tim. 6. 15.

God is the onely absolute King ouer all the world.

He it is that is *blessed and Prince, the King of Kings, and Lord of Lords.* This *Nebuchadnezzar* acknowledged, after that the Lord had made him, being the mightiest Monarch in the world, to become more wretched then the poorest man in the world, liuing as a beast for 7. yeeres together: after that (I say) the Lord had abased him, & raised him vp againe, hee acknowledged that God was the King of all the earth, whereas he thought before that he himselfe had been the only Ruler and Commander of the world: and further hee sheweth, what manner of King he is, namely, the most high, euerlasting, of an vnresistable power, so that all the inhabitants of the earth are to bee reputed as nothing, in comparison of him.

Reason. And the reason why the Lord doth challenge vnto himselfe this title, to be the onely absolute Gouernour of all the world, is this, that all power whatsoeuer, is deriued from him, and limited by him: so that all earthly Potentates are but his substitutes and Vicegerents: they hold their Kingdomes from him; their subiects hearts are inclined by him: all their excellent parts are his meere gifts: their wisdome and policy for gouernment both in times of warre, and of peace, proceede altogether from him, and the successe of all their purposes & attempts is wholly ordered and disposed by him: and therefore good cause is there that he should haue this glory and honour ascribed vnto him, *viz.* to be the supreme Ruler of all the earth.

Vse 1. This reproueth them, that in words will acknowledge the LORD to be the onely Ruler of Heauen and Earth, but in their

their deeds deny it: for what doe they? neuer care to get the knowledge of his Lawes, much leſſe to obey them: nay, they refuſe to vnderſtand the Statutes of the Lord, and riſe vp in open rebellion againſt him: and yet none more ready then ſuch to cry out of others, that they are diſloyall Subiects, ſuch as care not for authoritie, and the like. Indeede thoſe that are ſuch, are much to be condemned. But in truth, they themſelues in the meane while are the notableſt rebels in that they ſtand out againſt the LORD of Hoſts. But they will vaunt and boaſt that they carry themſelues loyally towards their Prince, and are carefull to obey Authoritie. Suppoſe for the time that they doe yeeld outward obedience to the lawes (which yet few ſuch doe) yet if they doe not ſubmit themſelues to Magiſtrates, in, and for the Lord, all their loyalty is nothing worth. For the Apoſtle *Iude* ſpeaketh of ſome that had *mens perſons in admiration becauſe of aduantage*: againſt whom he pronounceth a woe: they would fawne vpon ſuch as were in authoritie, and haue them in high admiration. Oh they were worthy men, and their commandements much to be reſpected: ſo that if they would haue them lye, or ſweare, or commit any villany, they would be at their becke: and why? for their owne aduantage: that they might get ſome commoditie, or clime to ſome preferment, &c. that was their drift, and further then to ſerue themſelues, they regarded neither the perſons nor places of thoſe that were in the gouernment: all their crouching was for aduantage ſake, nothing for conſcience ſake. *Iude* 16.

Secondly, ſithence our God is the Soueraigne Lord and King of heauen and earth: therefore when we are to ſtand in his preſence, and to draw neere vnto his Table: let vs with all reuerence and due preparation, and with all feare, and care, and good conſcience, preſent our ſelues before his Maieſtie. The holy Ghoſt himſelfe giueth this aduice concerning an earthly Prince, that if any be to ſit at Table with a great Ruler, he ſhould looke vnto his carriage, and reſtraine his appetite, and not behaue himſelfe rudely and vnmannerly. Now if this be a point of wiſedome, when a man is to feaſt with one that is farre his Superiour, to waſh his hands, to haue reſpect *Vſe 2.* *Prou.* 23.2,3.

of his apparell, and if he haue any sute better then another, to put that on; and in no sort to carry himselfe disorderly and vnbeseeming such a presence: if (I say) a man would & should deale thus before an earthly Prince, that if there be any failing, can but giue him a rebuke and check, or inflict vpon him some outward punishment; how much more carefull and circumspect should we be, when we are to sit at the Lords Table, who looketh not so much to the externall behauiour, as to the inward disposition of the soule? and if he finde vs vnprepared and vnworthy, cannot only smite vs in the outward man, but cast both body and soule into hell.

Vse 3. Thirdly, this is for singular comfort vnto all Gods people, seeing the Lord their God is the only Monarch of the world, that exerciseth his Kingdome from generation to generation, this should strengthen them against all crosses, and losses, and troubles, and temptations, that though men would tosse them vp and down, and trample them vnder their feete, and for that end doe euermore plot and practise against them, yet it shall goe well with the righteous: for the Lord raigneth ouer their most mortall aduersaries: and though the times change, and mens affections change, yet their King is vnchangeable; the same for euer, in mercy and goodnesse towards all his true-hearted Subiects: he hath turned euery thing to the good of his Church heretofore, and so will he deale with his faithfull seruants still, euen to the end of the world. And thus much of the person of God, that he is a King.

Now for his behauiour, he doth not onely prouide for his ghests, but is there present himselfe in the assembly of Saints, [*to see the ghests:*] nor, but he saw them before: but this is spoken for our capacitie to signifie that as God doth see through vs, so he will let men know, and feele, and finde, that he perfectly discerneth what they are, and with what hearts they appeare before him. Whence ariseth this point: that,

Doctr. 1. *Gods eye is vpon all his ghests.* The Lord taketh speciall notice of euery ghest that commeth to his Feast.

There are many commers, but not all of one disposition; therefore doth he take a view of them, that their entertainement may be according to their condition and preparation: that

that if they be good, they may speed well; if bad, they may receiue according to their ill deserts.

This is euident in *Zephania*, where it is said, that *the Lord wil search Ierusalem with lights*: not that the Lord needeth Candles or Torches; but to shew that there are many darke corners in mens hearts, where sinne lyes lurking: which if they will not search, the Lord will, and finde out euery corruption therein, as men by burning Lampes come to the sight of such things as lye hidden in obscure and darke corners. To the same purpose is it said, that *all things are naked and open to his eyes*: and that his eyes are a flame of fire; noting vnto vs, that he pierceth and looketh through and through euery mans heart, euery mans conscience, and euery mans conuersation.

Zephan. 1. 12.

Heb. 4. 13.

Reasons.

Reasons. First, the Lord hath vndertaken to bring euery secret thing into iudgement: therefore must he needs take notice thereof.

1. *Eccl.* 12.

2. Secondly, it is his office to reward euery one as he knoweth his heart and his workes: and therefore must he of necessity search into the same; for otherwise he could not proceede like a righteous Iudge, to giue to euery one an equall and perfect reward. Which maketh,

2. See Mr *Cleauers* Sermon on *Iohn* 6. Doct. 2. where this point is more largely handled.

First, for reproofe of those, that because they are admitted by the Minister, and allowed amongst men, and iudged to be Christians, as men that can be touched for no grosse sin; haue a very good opinion of themselues, as if there were nothing else required of them: but let such know, that there must be a second suruey and search; and where the Minister ends, God will begin; and if they cannot hold out in the second examination, and tryall made by the Lord, their case will be no better then his who is found sitting at the Table without a wedding garment: therefore it stands men vpon to see that they be fitly qualified, before they intrude themselues into the Lords presence: for he hath fiery eyes to looke quite through them; and pure eyes that can indure no iniquitie in them: and therefore before they come to this great Supper, they must by searching finde out their speciall sinnes, and bewaile them, determining to leaue and forsake them, and repayring to the meanes to get strength against them.

Vse 1. *Note.*

Heb. 1.

Secondly, for consolation: seeing we shall not meete the Minister onely at the Lords Table, but God himselfe in his owne person; this may comfort the hearts of those that haue examined their soules, and lamented their sinnes, and haue a true desire to be reconciled vnto the Lord, and to obtaine such mercies as doe belong to penitent persons, they shall receiue according to their hearts desire and expectation, euen strength against their corruptions and temptation, and freedome from; or ability vnder all manner of crosses and afflictions: for there the Lord of Glory wil manifest his presence, in giuing to euery one, as hee knoweth the integrity of his heart. Earthly Kings, though they be present, cannot looke on euery ghest, nor examine of what Country or condition euery one of them is: but the King of Heauen hath an eye to euery particular person, considering what they are, and how affected and prepared: what they did the day before, what thoughts they had, what prayers they made the night before, and that very morning: he marketh and obserueth what their hopes are, what their desires are, what they expect for the present, and what they purpose for afterwards: In a word, he taketh particular notice of euery good thing in his Saints, to reward it, and of euery infirmity, to helpe them out of it.

2. Chron. 6. 30.

Note.

[*And saw there a man which had not on a wedding garment.*] In that the King seeing this man at his Table, doth reproue him, and condemne him, for his want of good preparation; the Doctrine is: that,

Doct. 3. Fitnesse requisite in Gods guests.

It is not sufficient to come to Gods wedding-feast, but we must come as fit ghests for so great a banquet, and such a glorious presence.

Iudas ate and dranke the blessed bread and Wine, as well as *Peter*; yet because he had a cursed and carnall heart, it was his bane, and laid him more open to euery hellish temptation, and made him more lyable to euery curse and plague of God: this was all that he got by it. So the foolish Virgins went to meete the Bridegroome, with Lampes in their hands, making a glorious shew, and doing many things in the worship and seruice of God, yet because they had not Oyle in their Vessels, as well as in their Lamps, that is, had not inward graces in their hearts

Mat. 25.

and

and consciences, as well as outward semblances and shewes thereof in their carriage and behauiour, therefore their lights were quickly out, and when others were receiued as fit and meet ghests, they were reiected and excluded, as vnfit and vnworthy of the Bridegroomes feast, and company: so that outward tearmes and colours of Religion will not serue the turn; many shal cry, Lord, Lord, who yet shall be bid to depart from Christ, because they are workers of iniquity: They bragge they haue *prophecied and cast out Diuels, and done many great workes by his name*, but they did nothing for his name, but for their own credit, or gaine, or for some carnall respect or other: and therefore seeking and seruing themselues, the Lord esteemeth them wicked and vngodly persons, and punisheth them accordingly. *Mat.7.22.23.*

Now the reason of this point, is, because the Lord commandeth vs as well to come worthily, as to come: and as the prayers of the wicked are an abomination vnto him, so are all other seruices of theirs: *to the vncleane, all things are vncleane*: if men bee dead in sinnes and trespasses, and liue vnder the power of presumptuous sinnes, the things that are most helpfull and profitable in themselues, are made hurtfull and pernicious vnto them, so that they are thereby made more impure and more vnholy. *Reason.* *Pro.28.9.* *Titus 1.15.*

Sith there will be such strict examination, and such a sharpe sentence of condemnation past vpon those that doe not get them wedding apparell, when they come to this wedding feast: this serueth to humble euery one that hath at any time come to this royal feast without his wedding garment: as euery one hath, so often as he came to any of the meanes of saluation before he was effectually called. It was Gods wonderfull mercy that we were not destroyed in the time of our vnregeneracie, for abusing his gracious and glorious presence; and that he did so patiently forbeare vs, and at length put it into our hearts, to put off our foule garments, and to sue vnto him for white and pure raiment. And albeit the Lord haue graciously spared vs, yet should we iudge our selues worthy to haue been destroyed, and ought to be humbled for our old sinnes, least they bring vpon vs new iudgements. *Vse 1.* *Note.* *Reuel. 3.18.*

Vse 2. What the Wedding-garment is.

Secondly, let vs labour to put on this wedding-garment, seeing it is so requisite and needfull for euery worshipper of God to be cloathed therewith.

Now, if we would know what it is, the Apostle describeth it in part, *Col.* 3.12. *Now therefore as the Elect of God, holy & beloued, put on tender mercy, &c.* As if he had said, sith God hath chosen you to eternall glory in the heauens, & prouided vnto you a Kingdom, that you may raigne with his own Son, therefore do you lead such a life as becomes heires of such a Kingdome, and adorne your selues with such graces as may beseeme the Spouse of Christ, and those that are the chosen people of the Lord, euen such as are called vnto holines, & vnto whom God hath manifested his loue: and seeing he hath forgiuen you so many sins, & doth continually passe by so many of your infirmities, do you put on *tender mercy, &c.* He reck'neth vp diuers of those particular vertues, wherby he would haue them shine forth before men: & first he willeth thē to put on [*tender mercy*] not only to haue, but to put on a merciful heart: many haue this grace, which do not put it on, that is, do not stir vp their hearts, nor make them sensible of the wants, & necessities, & distresses of their poore brethren: the bowels of compassion are not so moued within them, that they out of a fellow-feeling of their griefes, do proceed from pitying of them, to relieuing of them: but the Apostle would haue men so to be endued with these graces, that they put them forth for the vse of others, as occasion is offered.

The next vertue which we must put on, is [*kindnesse,*] wee must not be fierce, nor froward, tart nor sowre in our speeches or carriage, but be affable and amiable in our conuersation, that so we may not discourage, nor discountenance those that haue to speake or deale with vs.

But how may we attain this *kindnesse*? Get [*humblenesse*] wch is the next vertue: for whence cōmeth it to passe that men are so harsh & rough, so loud & ful of crying in their speeches? the very true reason is, because they are proud & haughty: therefore the same minde should be in vs, that was in Christ Iesus, who was full of gentlenesse, and still ready to beare with infirmities, to passe by offences, & to pray for his forest aduersaries.

The

The next grace is [*meekeneſſe*] which conſiſteth in this, that we be not buſie and violent in our owne priuate matters, but content to part with our owne right, ſo farre as Gods glory and a good conſcience doe require.

Another vertue is [*long-ſuffering*] which is fitly ioyned with the former: for ſome might ſay, I haue ſhewed meekneſſe and peaceableneſſe in my behauiour, but all will not ſerue the turne, I am euer vexed with vnkindneſſe and indignities, and muſt I ſtill put vp all? Yes ſurely, you muſt ſuffer long, therein imitating the Lord himſelfe: for hath he not borne long with you? did not he ſpare you many yeeres before your conuerſion? and are you ſo reformed now, that you need not his long-ſuffering and patience? *Obiection.* *Anſwere.*

Oh, but thoſe with whom I haue to deale are very full of infirmities and defects. Beare with them then, *Verſ.* 13. you are not without imperfections your ſelfe; they put you to the tryall now; you know not how ſoone you may put them or ſome others to the like, and therefore ſtriue to beare vvith them, and ſeeke rather to mend faults, then to finde faults: and to helpe men out of them, rather then to be imbittered againſt them for the ſame. *Obiect.* *Anſwere.*

But there is a quarrell betwixt vs, and I cannot bring my minde to peace, till that be firſt ended. The Apoſtle telleth you how to make briefe worke, and how to make the beſt, cheapeſt, and moſt Chriſtian end of all controuerſies, and that is, [*freely to forgiue one another.*] *Obiection.* *Anſwere.*

But who could euer put vp ſuch wrongs, and ſit downe by ſuch iniuries? Chriſt Ieſus could, and did: and therefore it is added, *Euen as Chriſt Ieſus forgaue you, euen ſo doe ye.* There is none of the Elect of God, but muſt be driuen to confeſſe, that our Sauiour hath paſſed by farre greater matters in vs, then we can doe in any man: yea, and doth ſo ſtill, euen euery day and houre, or elſe it would goe full ill with vs: which being ſo, they ſhould not ſticke to forgiue and forget one anothers treſpaſſes and offences, of what kinde, and of what degree ſoeuer. *Obiection.* *Anſwere.*

Theſe vertues if we can get and exerciſe, it is certaine that we haue the wedding garment, and therefore may boldly and com-

comfortably stand before him that hath pure and fiery eyes: for say that he hates all iniquity (as indeed he doth) with a deadly hatred: if we doe so too, God and we are of one mind, and of one side, and he will neuer lay any of our sinnes vnto our charge.

Who must bestow the Wedding garment. *Reu.* 19.7.8.

Thus haue we heard what the wedding garment is: now it is further to be considered, how we may come by it: and the way is, to goe vnto Christ Iesus for it: for his Spouse must be cloathed & decked by himselfe, who is the Bridegroome: and therfore he exhorteth the Church of the *Laodiceans* that was

Reu. 3.17.18. *poore, and miserable, and blinde, and* [*naked*] *to buy of him* [*white rayment*:] which is the *righteousnesse of Saints, Reu.* 19.8. *that their filthy nakednesse might not appeare,* but be couered through

Psal. 32. the righteousnesse of Christ, which maketh vs as righteous here in Gods account, as we shall be, when wee come to heauen, though we cannot see it so cleerely, nor apprehend it so fully. Now we see where it may be bought; the next question will be, how it must be bought?

How it must be gotten. And for answer thereunto; we must know that three things are to be performed.

1. Put off our ragges. *Ephes.* 4.22.

The first is, that we must put off our owne filthy and ragged cloathes, to wit, our sinfull and corrupt natures, and our bad and vile conuersation, as the Apostle willeth the *Ephesians, Cast ye off, concerning the conuersation in time past, the old man, which is corrupt through the deceiueable lusts.* This then is the first dutie, by sound and hearty repentance to make a riddance of all grosse sinnes, and to purge our selues as much as possibly we can, from all infirmities: for certain it is, that the wedding garment cannot be obtained, vntill we be fit for the same. The old man and the new will not agree together. Wherefore when the Prophet *Isaiah* exhorteth men to come and buy, &c. he saith, *Let the wicked forsake his wayes, and the vngodly his owne imaginations, &c.* Now then wee forsake them, when with purpose of heart we cleaue vnto the Lord, and endeuour to depart from all iniquity.

Isa. 55.7.

2. Desire it.

The next thing required of him that would buy this white raiment is, that he must much esteeme and desire it: for the thirsty soule alone shall be satisfied with good things. Now that

we may get this ſpirituall affection, we muſt labour to haue a ſight of our miſerable eſtate while we are naked and deſtitute of this raiment, and of our happy caſe when we ſhall be adorned therewith, which being well conſidered of, will make vs more to affect it, then all the treaſures of the world. *Iſa.* 55.1.

Thirdly, he that would be a good chap-man, and procure himſelfe theſe heauenly robes, muſt come to the places and ſhops where he may buy and haue choiſe for his mony: which are, where the Word is powerfully preached, and the Sacraments duely adminiſtred, Thence muſt theſe robes be fetcht wherby all naked ſoules may be couered, and the moſt deformed creature may be beautified: the Word is it which worketh Grace, and together with the Sacraments doth continually increaſe the ſame: ſo that thereby the Lord conueyeth vnto vs whatſoeuer legacies Chriſt hath deſerued for vs. And thus we ſee how the Wedding-garment may be come by: our owne ragges muſt be reiected, this muſt be deſired and ſought for where it is to be found and to be obtained. 3. Seeke it where it may be had. *Iames* 1.8. 1. *Cor.* 10.16.

A third vſe of this point, may be for an exceeding great comfort vnto them that haue put away their ſinnes by godly ſorrow, & haue gotten an appetite to the food of their ſoules, they may come as welcome gheſts, and ſuch as haue put on the wedding-garment: they need not be afraid that God ſhould looke vpon them, but haue great cauſe to reioyce that they are ſo fitted and prepared, that they may comfortably ſtand in his bleſſed preſence, and be worthy partakers of his royall feaſt. *Vſe* 3.

Laſtly, this is for terrour vnto thoſe hypocrites, who though the Lord do call vpon them, and proffer them his Sonne, and his Spirit, and his Kingdome, yet they will not part with any ſin, for the obtaining of theſe excellent things; but haue their appetites ſo taken vp with earthly things, that they haue no minde to ſpirituall things, neither wil they come to the means, nor repayre to the market where this royall cloathing is to be had; but abſent themſelues from the Word; & eſpecially from the Sacrament. Theſe are much to be condemned and ſharply to be rebuked, as deſpiſers of the holy things of God. *Vſe* 4.

Oh, but one liues in malice, and another in vncleannes, &c. and therefore they forbeare comming. *Obiection.*

This

Answere. This is the most wretched excuse of all: why dost thou not get out of thy malice, and leaue thy filthinesse? wilt thou preferre the satisfying of thy lust, before the sauing of thy soule? what is this but plainly to refuse and to reiect the Lords banquet? and can such looke to escape the heauy hand of the Lord? If they were worthy to be destroyed, that stayed away vpon this pretence, I haue married a wife, and therefore I cannot come: I haue bought Oxen, and therefore I cannot come: What then doe they deserue, that will absent themselues vnder this colour, I liue in malice, and therefore I cannot come: I must follow my sensuall and diuelliſh lusts, and therefore I cannot come? If the workes of our Callings may not in any case keepe vs from the Lords Feast; then much lesse may the workes of the Flesh, and of the Diuell.

Note. *Luke 14.*

Doct. 4. God' deales in a peaceable manner euen with sinners. *Gen. 3. 9.*

Vers. 12. [*Friend, how camest thou in hither?*] *Doctrine.* When God hath to deale euen against wicked sinners; yet he doth plainely, and in peaceable termes conuince them, before hee passeth sentence on them of their fault before. So he dealt with *Adam*, when he had eaten the forbidden fruit, and thereupon fledde from GOD, and hid himselfe among the trees of the Garden. *Adam* (saith he) *where art thou? q. d.* why dost thou flie from me and leaue the place of thy calling? *Hast thou not eaten of the tree whereof I cõmanded that thou shouldest not eate?* He comes not vpon him in violence or fury, but quietly cals him by his name, and in coole manner reasons the matter with him. In like maner deales Christ with *Iudas*; *Friend, betrayest thou the Sonne of man with a kisse?* as if he should haue said, *Iudas*, howsoeuer this kisse may seeme to proceede from loue, yet indeed it cõmeth from pretensed malice & mischiefe.

Reasons. The reasons why God taketh this course, are;

1. First, because this milde and gentle dealing maketh men see their faults more euidently: whereas, hasty and violent speeches doe either discourage, or imbitter the heart, and cast such a mist vpon the minde, that it cannot so well discerne of it owne errour.

Secondly, if there be proceeding to punishment, the punisher is much cleered by this meanes: for when the offence is quietly laid open to the view of the offender, so that he cannot but con-

confesse his guiltinesse, then must he needs acknowledge that he is iustly and equally dealt with, when punishment is inflicted vpon him.

This is for our imitation, that if we would haue any partie set downe and humbled for his sinne: we should endeuour in the quietest and best manner to conuince him of his fault. Vse as hard arguments as we wil (for so the Lord doth) but withall look that we vse soft speeches: for that is the way to make men thinke hardly of themselues; whereas the contrary will cause them to think hardly of vs. And here are such to be blamed, as when any thing is distastfull vnto them, are presently hot and boystrous, and lowd and full of crying: and so rather hurt the eare by the lowdnesse of the voyce, then help the heart by the force of their reproofe: whence arise these two inconueniences: First, that the party looks not so much to his owne failing, as to their passion: & secondly, as he is not conuinced, so they are not esteemed: but though they haue the right on their side, yet they lose the due regard of their cause, and reuerence of their persons. And therfore the Apostle telleth *Timothie*, that the seruant of God must not *strive*, but *must be gentle towards all men*: he must not be clamorous and violent, but *suffer euill men patiently, instructing them with meekenesse that are contrary minded, &c.* For this is the way, if there be any, to bring them to sound repentance, that they may come out of the snares of the Diuell. This (I say) is the way, to let them see good reasons against their sinnes, & a good affection towards their persons: these are the best helpes, and hereby we shall be sure to please God; and if the party will euer be broken, it must bee by the weight of good arguments, pressed in meeknesse of wisdome, and proceeding from a mercifull heart.

Vse 1.

2. *Tim.* 2: 24, 25.

But they are vile and wicked persons, with whom I am to deale, such as deserue little or no mildnesse at all. Be it so: yet we see here whē God was to reason with a reprobate that was ready to be turned into hel, he proceedeth calmely and quietly against him. And so dealt *Iosua* with *Achan* that had committed such execrable wickednesse, as that the whole host of God sped the worse for him: *My son* (saith he) *I beseech thee giue glory vnto the Lord God of Israel, & make confession vnto him &c.*

Obiect.
Answere.

Secondly,

Vse 2. Secondly, this is for consolation. Will the Lord giue such good tearmes vnto reprobates that are to be cast into hell fire? then surely he will much more vse mildnesse towards his people: if Gods enemies haue good words from him, then what may his friends expect at his hands?

Doctr. 5. Sinners shall be put to silence.

[*And he was speechlesse.*] *Doct.* Though sinners haue many excuses and colours, when they are to deale with men like themselues, yet when God commeth to examine and sift their consciences, they shall haue nothing to say for themselues.

This is to be obserued in *Iudas*, that though he were very subtle, and a notable cunning hypocrite, yet when the Lord wakened his drowsie conscience, he brake forth into a plaine confession, *I haue sinned, betraying innocent blond.* He had no manner of defence or Apology for himselfe in the world.

Math. 27. 4.

The like may be seene in cursed *Pharaoh*, who in his extremities was driuen to confesse that hee and his people had sinned: *Exod.* 19. 27. And at the last day it is said, that the Bookes of all mens consciences shall be opened, *Reu.* 20. 12. And then their sinnes shall be set in order before them, and their owne hearts shall be as a thousand witnesses to accuse and condemne them.

Reason. The reason of this point is, because the Conscience is the Lords Officer, and it cannot but speake truth when God will haue it, through the light of knowledge which he hath put into euery mans soule by nature.

Vse. If then we would be able to stand before the Lord, when he shall come to try vs in the fire of affliction, but specially at the last dreadfull day of Iudgement, when the Bookes shall be laid open, and euery man shall be iudged according to his workes: then let vs take that course which will make vs able to do so: and that is, to get a liuely faith, a good conscience, and holy and sound loue, and to testifie our louing heart, by our louing behauiour; not to loue in word alone, but in deed. *Thereby shall we assure our hearts before him, and haue boldnesse in the Day of Iudgement*: so that pure and Christian loue with the fruits of it, is the best meanes to make vs with confidence and comfort, to hold vp our heads in the day of accounts.

1. Ioh. 3. 18, 19. Chap. 5. 17.

Secondly, this is for comfort against all the false clamors and accusations that are raised against Gods Seruants: the wicked

here

here haue great matters to charge them with, and haue much to say for their vnrighteous proceeding: but at the day of the Lords reckoning, they that haue most to say now, shall haue least to say for themselues, and little doth any know how soon he may be called vnto the barre. Therefore let Gods children commend themselues vnto God in well-doing: he is the great Iudge of the whole world, and with him righteous men shall haue good hearing in their iust and righteous causes, and all euill men shall be put to silence. Godly men shall lift vp their heads with glory, and wicked sinners shall stop their mouthes with shame.

Verse 13. [*Binde him hand and foote.*] Hitherto of the examination, and conuiction of him that had not on a wedding garment. Now followeth his sentence, well befitting the party offending, [*Binde him hand and foote:*] he had abused his hands and feet, and dishonoured God by his whole body, and therefore iust it is that he should be punished therein: [*Take him away:*] because he had onely beene in the Church, but not of the Church; at the meanes, but not profited by them; therefore must he now be separated from all communion with God or his Saints: [*And cast him into vtter darkenesse.*] Seeing he loued darkenesse more then light, therefore he shall haue enough of it: he must be cast into a hell of darkenesse.

Out of all which, this generall point may be noted, that the speciall time and place of the punishment of wicked men is after this life in hell fire: here vngodly men haue liberty both of hand and foote, and the Saints of God are in greater restraint: but why is that? because sinners shal neuer haue their full measure of woe, till they be cast bodies and soules into hell-fire: at which time they shall be made capable of the extremitie of all miseries, because then their iniquities are growne to a full height, and ripenesse.

Doctr. 6. When and where wicked mens chiefe punishment shall be.

This is euident in the Gospel, where it is shewed, that after the generall Assizes at the last day, the vngodly of the world *shall goe vnto euerlasting paine*, Mat. 25. 46. and the like is testified by *Daniel, chap.* 12. 2. who saith, *Many of them that sleepe in the dust of the earth, shall awake, some to euerlasting life, and some to shame and perpetuall contempt*: here they taste of Gods displea-

displeasure sundry times, and in sundry sorts, but there it shall be powred vpon them in full measure.

Vse 1. Therefore let vs neuer enuy their prosperitie, nor think that God taketh no notice of their sinnes, because he delayeth to inflict punishment vpon them for the same. Iudges doe cause notorious Malefactors to be repriued sometimes, but it is in no great fauour vnto them, though in the meane time, it may be, they sharpely correct their owne children: so doth the Lord deale, seuerely chastising those that are of his owne family, but letting reprobates thriue in their sinfull wayes, that in the end he may pay them home for all.

Vse 2. Secondly, sith wicked mens punishment shall be principally in hell, and the Church shall neuer be fully rid of them till then: Therefore let vs not be discouraged, though for a while Tares be mingled with the Wheate, there is some vse of them, and God seeth that we haue neede of such launders now and then, whilest we remaine vpon the face of the earth; but when we come to heauen, we shall be quite freed from them: and therefore in the meane time let vs not be discouraged, as though we should neuer be freed from them; but let vs waite Gods time, when he shall cõmand his holy Angels to separate them from amongst vs, and to giue them their due in the lake that burneth with fire and brimstone for euer.

Vse 3. Thirdly, let vs obserue this from the contrary, that as wicked mens full iudgement, so godly mens full payment is deferred till the last day. They haue many comfortable refreshings here, but at that day they shall haue fulnesse of ioy, holinesse and glory that shall indure for euermore.

As sinners at that time shall be depriued of all good things, and be vexed with all manner of euils; so the Saints on the other side, shall be exempted from all euill, and be brought to the enioyment of all good: as sinners shall be perfectly miserable, so shall the Saints be perfectly happy: as the one shall be sensible of their wretchednesse, so shall the other be of their blessednesse: and as the one shall be euerlastingly miserable, so shall the other be eternally happy: in a word, there shall be euery way as much ioy and felicitie in heauen (and more too) then there shall be woe and anguish in hell. Which

should

ſhould ſtay vs from fainting vnder our croſſes and ſorrowes, our temptations and corruptions: we can eaſily thinke that wicked men haue an ill bargaine, though they enioy the pleaſures of ſinne for a ſeaſon, becauſe they muſt come to ſuch torments in the end: and why ſhould not wee iudge, that we haue a good bargaine, though we paſſe through the fire, and be in the Lords Furnace for a while, ſith we ſhall attaine to ſuch ioyes at laſt, as farre ſurpaſſe the reach of any mortall man. *Note.*

FINIS.

THE SEVENTH SERMON of the Lords Supper.

PSAL. 119. VERSE 1. &c.

1. *Blessed are those that are vpright in their way, and walke in the law of the Lord.*

2. *Blessed are they that keepe his testimonies, and seeke him with their whole heart.*

3. *Surely they worke none iniquitie, but walke in his waies.*

4. *Thou hast commanded to keepe thy precepts diligently.*



THE principall purpose of this whole Psalme is, to celebrate, and set forth the prayses of Gods holy Word, for the admirable excellency of it, the obseruation and keeping whereof, hee commendeth in this first part, and in these present verses, by the { 1. *Manner* of it. 2. The *Motiues*, whereby we are inuited vnto it.

For the *Manner*, it is needfull that first there be internall truth and vprightnesse, devoid (as farre as is possible) of hypocrisie, together with an intire and serious contention of the minde, without negligence and remissenesse: secondly, that there be externall obedience yeelded vnto it, by the exercise of all good duties, making our life a iourney, and Gods law or doctrine, the way wherein wee constantly trauaile, without wandring either on the right hand, or on the left, by lust, carnal reason, or any pretences whatsoeuer, dissonant, or swarving from the right rule of the same, vntill wee come home, and arriue at the desired place of our rest and felicity. Which hee

also reporteth in the second verse, although in other tearmes, as of *keeping*, viz. in minde, conscience, and practise, *his testimonies*, his blessed word, whereby his will is published, and witnesse is borne of his heauenly pleasure.

The *Motiues*, or arguments perswading to this sound and sincere obedience, are partly from the comfortable effects which it produceth, and partly from the force of the cause which may and ought to prouoke men vnto it.

One effect is generall, in that it maketh a man truly happy, hee is blessed thereby with all desirable welfare, whatsoeuer may doe him good in this life, in euery respect, and with assurance of eternall glory and immortality, with full and perfect blisse, in that world which is to come. This one word *Blessed*, comprehendeth in it more precious and delectable treasures, then all the tongues or bookes in the world can seuerally specifie.

The other effect is more speciall, namely immunity, freedome from the bondage and thraldome of sinne, they are not workers of iniquity, although they often fall into it. Notwithstanding they are compassed about with many infirmities, and doe diuers things which God forbiddeth, yet are they not artificers of euill, nor slaues to Satan or corruptions; as for their frailties the Lord passeth by them, *he will none iniquity in Iacob, nor transgression in Israel. Numb.* 23. 21.

This is illustrated by the contrary, the vertue and power that is in them for wel-doing: so farre are they from that miserable bondage to liue in the seruice of sinne, as that they are made able to performe good seruices to God, and the same they doe, and constantly proceede therein, choosing *his wayes* which hee prescribeth, for their wayes to walke in.

The cause which should compell and vrge euery one to be obedient, is that high and soueraigne authority of the Lord himselfe, exacting it as a duty of loyalty, and laying his commandement vpon all men, that they accurately obserue that which he giueth them in charge; not dispensing with themselues, and taking liberty to be directed by their owne likings.

Verse

Verſ. 1. *Bleſſed are thoſe that are vpright in their way, &c.*

IN that when the Prophet would make knowne vnto all the world, who are in the happieſt eſtate, and in the higheſt place of account with God, he deſcribeth and ſetteth them forth by this property: that they are ſincere in heart, and vpright in life and conuerſation; in a word, ſuch as truly feare the Lord. The point hence to be noted in generall, is this, that Grace and Religion is the way to all bleſſednesſe.

Religion is the way to happineſſe.

This doctrine the *Pſalmiſt* confirmeth vnto vs in ſundry other places, as *Pſal.* 1. & 112. *&c.* In the former whereof he declareth, who is a man truly religious, to wit, he that eſcheweth ill counſels, and ſinfull practiſes, and on the other ſide, embraceth and delighteth in goodneſſe and godlineſſe, and in the meanes of obtayning and increaſing the ſame: and then he pronounceth ſuch a man bleſſed: *Bleſſed* (ſaith he) *is the man that doth not walke in the counſell of the wicked, nor ſtand in the way of ſinners, &c. But his delight is in the law of the Lord, and in his law will he meditate day and night.* And to the ſame effect is that in the other *Pſalme* before named: *Bleſſed is the man that feareth the Lord, and delighteth greatly in his commandements, &c.* Throughout which *Pſalme*, we may obſerue as the true and certaine notes of a righteous man, ſo alſo his priuiledges, which are very many, and very great, both in regard of himſelfe, and of his poſterity, which ſhall ſpeed the better for his ſake. Notable likewiſe is that place of *Deuteronomy*, where the Lord ſpeaketh vnto his Church in this manner: *Bleſſed art thou O Iſrael, who is like vnto thee; O people ſaued by the Lord, the ſhield of thy helpe, and the ſword of thy glory?* which ſpeech is not to be vnderſtood, as pertayning onely to that nation, but as belonging to all that are the true *Iſrael* of God, and that ſerue him with a vpright and faithfull heart. Now what ſaith he of them? *Who is like vnto thee, O Iſrael?* Why, if they ſhould haue looked to outward things, they might haue anſwered, the *Egyptians*, the *Edomites*, *Aſſyrians*, nay the very *Canaanites* themſelues are like vnto vs, yea farre beyond vs: for at that time when this was ſpo-

Doct. 1.

Pſal. 1. 2. *&c.* and 122. 1.

Deut. 33. 29.

ken, they were in the wildernesse, trauelling towards the promised land, and what great matters had they then? *Moses*, who was the best of them, had not a house to rest his head in: none of them could say, this is my ground, there is my corne, thus large are my reuenues by the yeare, &c. but they were all tenants at will, at a dayes, or at an houres warning, or lesse, euen as Gods pleasure was: yet the Lord maketh a challenge against all the world: *Who is like vnto thee, O my people, saued by the Lord?* meaning indeede, that no nation vnder heauen was comparable vnto them, in regard of the wonderfull things that God had wrought for them, and in regard of those heauenly prerogatiues which he had vouchsafed vnto them: the meanest hewer of wood, or drawer of water, amongst them, was to be preferred before the mightiest Monarch in the world; and that may be said of all true Christians, which was spoken of them; *Who is like vnto thee, O people, saued by the Lord?*

The truth of this will more euidently appeare, if wee well weigh the things that follow: Namely.

1. What misery Grace doth free vs from
2. What good things it maketh vs to enioy,
   1. In this life.
      1. Estimation.
      2. Safety.
      3. Comfort.
   2. In the life to come, all manner of happinesse.

2. What misery Grace freeth vs from.

1. First therfore that we may see what misery it frees vs from, wee must consider, that men naturally are the children of wrath, vnder the curse and malediction of God, subiect to horrible vexations and terrours: all their life long, they liue in feare of death, and of such iudgements as are forerunners of death: their table is a snare, and their prosperity their ruine: their aduersity is imbittered, and their callings accursed, and in a word, nothing maketh them better, but euery thing a great deale worse; all being infected and poysoned vnto them by their owne sinnes, and Gods fearefull vengeance vpon the same. If they liue, it is to the encrease of their damnation: if they die, they goe to take present possession of destruction: if they refuse to eate and drinke, they are murderers of themselues: if they doe eate and drinke, they are vsur-

Note.

pers

good estimation.

Now secondly it doth also bring safety with it: it setteth men out of gunshot, so that neither the diuell, nor all the powers of hell, can annoy or hurt them: nor any, or all of the diuels instruments in the world, preuaile against them, for their ouerthrow: for the Lord is euermore a shield and buckler vnto them, so that they must first strike through him, before they can come at them. *He will couer them vnder his wings, and they shall be safe vnder his feathers.* Psal. 91. 4. 2 Safety.

Thirdly, the vertue and power of grace is such that it maketh Gods children to reioyce, euen in affliction; as was verified in *Dauid*, who when hee had many malicious aduersaries against him, and many troubles beset him round about, yet he had more ioy of heart then they had, *when their wheat, and their wine did abound.* And so it is with all Gods seruants: as their sufferings are many, so are they refreshed with manifold consolations. 3 Consolation. *Rom.* 5. 3. *Psal.* 4. 2 *Cor.* 1.

And when outward matters of reioycing are furthest remoued from them, then are they driuen nearer vnto God, the fountaine of all true comfort, and by that meanes their hearts are exceedingly reuiued. And if they be so much cheared in the times of their greatest aduersitie, how much more ioyfull are they in the daies of their prosperity, *when hee maketh them to rest in greene pastures, and leadeth them by the still waters: preparing for them a Table, in the sight of their aduersaries, annoynting their heads with oyle, and causing their cups to runne ouer, as the Psalmist speaketh?* And they withall haue a principall care to entertaine Gods blessings with thankfulnesse, and to serue him with a good and thankfull heart, in the vse and enioyment thereof. *Psal.* 23.

Now if their estate bee so blessed in this life, what shall their happinesse be when they depart out of this life, to haue the fruition of those ioyes, which are prepared for the Saints in the kingdome of glory? where all teares shall be wiped away from their eyes, and they being altogether freed from sinne and sorrow, shall receiue an immortall crown of blessednesse with the Saints and Angels, in Gods owne presence, *where is fulnesse of ioy, and at whose right hand are pleasures for* The happines in the life to come. *Psal.* 16.

euermore; where there shall be no parting of company, nor possibilitie of any vnkindnesse, nor tediousnesse in conuersing together.

Much more might be spoken of the excellency of this estate, and yet when all hath beene said that can be, it is nothing in comparison of that which the thing is in it selfe, and we shall finde it to be, when we shall lay downe this bodie of corruption, and be cloathed vpon with perfect glory. But yet that the dignitie thereof may somewhat more clearly be seene into, let vs consider a little further of the

1 Price.
2 Rarenesse, and } thereof.
3 Continuance

The price of Grace.

1 First, concerning the price that was laid downe for the purchasing of it, it was the greatest that euer was giuen for any thing; for there goeth more to the buying of a Christian, then to the making of the world: for in the creation, God did but say the word, and all things were presently formed according to their seuerall kindes: but in the worke of redemption, God was not onely to say, but to pay also, and that full deare-ly, euen the bloud of his owne sonne, which was of an infinite value. And therefore if things are to be esteemed according to that which wise men will giue for them, surely the estate of Christianity must needs be worthy high estimation, sith the wise God prouided it for his children at such an inestimable reckoning.

The rarenesse of it.

Mat. 7. 13. 14. *Luke* 11. 32.

2 Further in respect of the rarenesse thereof, it is to bee accounted very admirable. If things that are very deare were also very common, that would diminish some part of their worth, but as for this, it is both precious and rare. There are but a very few selected ones, that the Lord hath singled out to be partakers of the life of Grace, and to be afterwards heirs of the kingdome of glory, which maketh it to be a gift of farre greater estimation.

3 The continuance of it.

3 Lastly, if it were both deare and rare, yet if it were to be enioyed but a while, it were the lesse to be regarded: therefore this addition there is vnto the happinesse of this estate, that

it

it is also durable, yea euerlasting. And whereas all worldly excellency, and all earthly promotions are temporary and vanishing, so that a man may be very high this day, and as low ere to morrow, and none can be happie in possessing those things, through the losse whereof hee may so quickly become miserable: it is otherwise with them that are in the state of Grace, for that neuer fayleth: once a Christian, and euer a Christian: as the Lords purpose changeth not, so neyther doth our condition change: but if wee haue begunne in Grace: wee shall end in glory, that neuer shall haue end. *Psal.* 16. 11. *Dan.* 12. 2.

Is it so, that Religion and true piety, is the readie way to the higheſt aduancement? then hence let vs learne to set our hearts chiefly thereupon, and aboue all the treasures in the world principally to affect that. Wee count it good husbandrie in the first place, to seeke after those things that will doe vs most good: if siluer be offered, wee will preferre it before Brasse, and if Gold be offered, wee will take it rather than Siluer. Now concerning this heauenly wisedome, it is said: *Receiue mine instruction and not Siluer, and knowledge rather then fine Gold: For wisedome is better then precious stones, and all treasures are not to be compared vnto her.* And this should encourage vs rather to vse all industrie for the obtayning of this blessed estate, because it is a thing haue-able. It were in vaine for a base person to sue to be a King, a Duke, or a Lord: none almost is so foolish, as to seeke for such preferments, because they know it would be but lost labour. But there is not the meanest seruant, slaue, or bondman, but may attayne to this spirituall dignitie, which is farre beyond all the aduancement that the Kingdomes of this world can possibly yeelde. He that can pray, heare, meditate, conferre, and iudge himselfe in secret before hee commeth to the Sacrament, and with all good care and conscionable respect vse all Gods ordinances for the obtaining of faith and other graces, which doe euer accompany the same, shall be sure of good and happy successe: for the Lord will be found of those that seeke him with a true heart; therefore let vs not so cast our eyes on earthly commodities, as that in the meane time we neglect this pearle

Vse 1.

Pro. 8. 10. 11.

of

of price, and this inestimable Iewell, that will so exceedingly
2 Cor. 9. 21. enrich vs. The Apostle telleth vs, that those that runne in a race for a prize, though it be but a garland that is set vp, so that they can gaine onely some small credit of their agility and nimblenesse in out-running one another, yet they will put off all that might clogge and hinder them in their race; but especially if they should runne for a crowne of gold: neither will they be so foolish as to stoope downe to take vp euery pinne or point that lieth in the way; and yet they runne but at an vncertainty; when they haue done their best, another may carrie away both the honour and commodity from them, and certaine it is, that but one alone can win the prize: and euen hee also, though he haue the applause at one time, may goe away with the disgrace at another, or if his credit doe continue all his life time, yet death will take it away at last. From all which the Apostle would haue vs draw this conclusion, that if such kinde of persons, notwithstanding all that hath beene said, will so bestirre themselues, and seeke to acquit themselues euery way like men: then much more ought we to put our selues to it, and with all alacrity runne the race that is set before vs, sith we runne not at an vncertainty, but are sure to obtaine the crowne; one shall not preuent nor depriue another, but all shall vndoubtedly get that which they doe expect; and especially seeing that withall we striue for an incorruptible crowne, and shall attaine vnto not a fading and vanishing, but an abiding and euerlasting dignity.

Obiect. O but (will some say) if we bestow our paines and endeuors so much about spirituall things, in the meane time, wee shall neglect those earthly things that are needfull, and so bring
Answer. our selues to pouerty. Nay, not so, prouision for our euerlasting estate doth neuer impaire our present estate: for *godlinesse hath the promises of this life, and of that which is to come:*
1 Tim. 4. 8. and thereby shall all matters be blessed vnto vs.

Note. Haue we inheritance, wealth, reputation, dignity, &c. This will assure vs that we haue a good title vnto all, and season and sweeten all, that euery one of them shall be comfortable and profitable vnto vs, making it cleare vnto our hearts and consciences, that the Lord sendeth them in mercy, as pledges of

greater

greater matters that he meaneth to bestow vpon vs.

Haue we not these outward things? Godlinesse will make a supply in stead of all: for that *is great gaine with contentment*, in comparison of which, all the promises of contentednesse that other things make vnto vs, will be found to be but meere illusions; because it certifieth our soules that God will prouide sufficiently for vs, which perswasion alone is able to stay the restlesse and vnsetled mindes of the sonnes of men, from pursuing after the vnprofitable, deceitfull, and lying vanities of this present euill world. 1 *Tim.* 6. 6.

Seeing religion is such an incomparable treasure, it should instruct vs in the second place, to haue the meanes in due estimation, whereby we may be made truly religious, by which our mindes that are blinde, may be enlightened, our hearts of crooked may be made straight, of proud may be made humble, and of fraudulent may be made true and faithfull. And those meanes are the Word, the Sacrament, Prayer, and the like, which are the steps whereby we must ascend vnto this honourable estate: for it is as possible for men to make staires to climbe vp vnto the skie, as for vs without these, to ascend vnto heauen, by any deuices of our owne framing. *Vse* 2.

The Word is the key that must open hell gates, to set vs at liberty from the bonds of sinne, of Sathan, and of death; and to vnlock heauen gates, that we may haue entrance into glory: in which respect it is, that Christ saith vnto *Peter*, that he would giue vnto him (and consequently to all Ministers of the Gospell) *the keyes of the kingdome of heauen*, that is, the dispensation of the word, which maketh the way vnto heauen lie open to all such as by faith receiue the same into their hearts. So that we should not come vnto the meanes with a base conceit, or light estimation thereof, but with a large and ample desire and expectation of taking benefit thereby. If men can once espie a way how they may rise in the world, either in great wealth or promotion, they will be most industrious and laborious in that course; they will refuse no paines in seede time, though the weather be vnseasonable and cold, and their worke euery way troublesome: but they will put themselues to it with all care and industrie, in hope (though it be but an vncertaine hope) of

bettering

bettering their estate. So those that liue by Faires and Markets will not faile one of them ordinarily, neither heate nor colde, winde nor raine, nor any the like impediments shall hinder them from pursuing their commoditie; and why then should we be negligent, and play the sluggards while our seeds-time lasteth, and the Lord biddeth vs *plow vp the fallow ground* of our hearts, that he may sow therein the seed of life, which will neuer faile to yeeld vs a plentifull Harueſt, if we can waite vpon him for the same? And why should we be slacke and careleſſe when our chiefe market-dayes and faire-dayes come, and not rather set our hearts and endeuours to seeke after those things, which all that seeke shall finde, and being found will make vs men for euer?

Ierem. 4.

Vse 3. This should be an encouragement vnto vs, not to thinke any thing too much, that we can doe or suffer, in or for the profession of Christianity.

Obiect. Difficulties in Christianitie. Oh, but it is an hard matter (may some say) to fast and pray, and mourne, and grieue our hearts continually for our sins! and when we haue done all, to be derided and maligned, persecuted and slaine for a good cause! and besides all these, to feele Gods hand scourging vs, sometimes with pouerty, and want, sometimes with feares, and terrours, sometimes with temptations and inward conflicts, &c.

Answer. These things seeme very great, and very tedious indeede, to flesh and bloud: but in truth they are but small, yea matters of nothing, if we consider what is the vse of them, and what will be the end of them: & therfore let vs remember for our comfort when we are in this strait and difficult and vnpleasant way, that we are going to be installed into a kingdome: and who is there that being offered a *Baronrie*, or a *Lordship*, yea though it be but a Farme, if so be he will take the paines to come for it, who is there (I say) that would take exception, and say, alasse the ayre is clowdy, and the weather vncertaine, nay it begins to raine, or haile, or snow already, and therefore I will euen stay at home, and neuer wet my foote for the matter? Nay, if there be but likelihood of some smaller gaine, and the weather foule, and the wayes deepe, and themselues somewhat out of temper also, yet they will aduenture to goe through all, and rather

Note.

rather ferry ouer, than come short of that profit that is offered, how much more then ought we to breake through all impediments, and swallow vp all difficulties with the consideration of this, that our iourney tendeth not to the getting of some small commoditie, or to the purchasing of some worldly possessions, or to the obtaining of any earthly preheminence or preferment whatsoeuer, but that we are trauelling towards our owne Country, where we shall receiue an inualuable, and eternall crowne of glory? and albeit we must passe through many rough and craggy, and thorny waies, and meet with sundry things, that will be very irkesome, and vnpleasant; yet let vs make account withall, that we shall find many sweet comforts, and ioyes vnspeakeable, and glorious, in the midst of our pilgrimage, and in the end shal haue the fruition of that happines, which will make amends for all. And this was it that made the Apostle *Paul* so comfortable in the midst of all his sufferings: 2 Cor. 4. 16. 17. *Therefore we faint not* (saith hee) *but though our outward man perish, yet our inward man is renued daily. For our light affliction, which is but for a moment, causeth vnto vs a farre most excellent, and an eternall weight of glory.* Where we may note, that when hee speaketh of the happinesse of another life, he magnifieth the same exceedingly, both for the worth of it, and for the continuance of it: calling it a farre *most excellent*, and *eternall weight of glory*. To be excellent *is much*, to be *most excellent*, is farre more: to be *farre most excellent*, is yet an higher degree: but when he calleth it a *farre most excellent*, and withall *an eternall weight of glory*, it maketh a great addition vnto all the former, and sheweth that it is indeede an inconceiueable and vnutterable happinesse that in the heauen we shall inioy: but on the other side, he counteth his affliction light and momentany, because it passeth as it were in a thought, & is a thing of nothing, being laid in the ballance against the neuer-fading blisse that we shal shortly come vnto. And as for that weight that is in the tribulations of this life, it is but as an heauy bagge of gold, that will make the heart of the owner light, in the very carriage of it, and so much the more light, by how much weighty it is. And therefore by all these motiues, we should perswade, yea euen compell our soules vnto patience vnder the crosse of Christ,

and

and to perseuerance in the practise of all the duties of godlinesse: a patterne of which patience we haue in the Hebrewes, Heb.10.33.34. *Who after they had receiued the light, endured a great fight in afflictions. Partly* (saith the Apostle) *while ye were made a gazing stock, both by reproches & afflictions: & partly while ye became companions vnto them, which were so tossed to and fro. For both ye sorrowed with me, for my bonds, and suffered with ioy the spoyling of your goods*: and why? *knowing in your selues that you haue in heauen a better and more enduring substance.* If their riches had beene of such value, as they made shew of, and as the world takes them for, they could not haue beene so quickely taken from them: but sith they had *betaken them to their wings*, these faithfull ones knew, that heauen, which was reserued for them in stead thereof, was farre more excellent, and more durable, and therefore full glad were they, that for the cause of God, they had made so happy and so blessed an exchange.

Ver. 1. *Blessed are those that are vpright in the way, &c*

And v. 2. *Blessed are those that seeke him with their whole heart.*

Doct. 2. These words hauing bin expounded before, offer vnto vs this Doctrine: That whosoeuer would haue sound happines, must haue a sound heart.

So much sincerity as there is, so much blessednes there will be, and according to the degree of our hypocrisie, will be the measure of our miserie. It is not in the action done, or in the words spoken, that blessednesse consists, but in the quality of them; that all be done and spoken soundly and sincerely, this is required Psalme 15. that he that will be a member of the Church militant on earth, and of the Church triumphant in heauen, must *walke vprightly, and speake the truth from his heart.* And againe in another Psalme, a question is made to the same effect, *Who shall dwell in the mountaine of the Lord, and who shall stand in his holy place?* and the answere is, *He that hath innocent* Psal.24.3.4. *hands, and a pure heart, which hath not lift vp his mind to vanity, nor sworne deceitfully.* In which words we haue a description of a sound hearted man.

1 By his actions, that he dealeth vprightly, and so hath innocent hands.

2 By his affection, that he lifteth not *vp his minde to vanity*, that

that is, setteth not his heart on any earthly thing: in which sence that phrase is vsed in the originall. *Ier.* 22.27.

3 By his speeches, that he hath not sworne, nor any way spoken *deceitfully.*

The reasons to confirme this point, are drawne from the great inconueniences that will follow on the contrary; for if there be in any a fraudulent and deceitfull heart: *Reasons.*

1 First, there is a deadly quarrell, and mortall enmitie betweene God and him: for who are they that are reconciled to the Lord, whose sinnes are couered by the righteousnesse of his sonne, so that they shall not be imputed vnto them? euen they *in whose spirit there is no guile.* And what will follow then for those whose hearts are full of fraud and deceipt, but that they must needes be destitute of all hope of the pardon of their sins, and so consequently lye open to the strokes of Gods vengeance due vnto the same? 1. God hath a quarrel against hypocrites. *Psal.* 32.3.

2 And as their persons are hatefull to the Lord, so are their seruices abhorred of him: for indeed they are not the seruices of God, but of Sathan, and of their own flesh: and therfore be they neuer so glorious in outward shew, and let them pretend neuer so much zeale in the performance of them, yet the Lord hateth them in vtter detestation. As we may plainely see in the hypocritical Pharises, they would be euery where praying with great deuotion, and very often fasting with great austerity, and blowing a trumpet to giue notice vnto men of their almes-deeds and liberality, and striuing with all their might by externall obseruations to winne themselues the praise of holy and zealous men: yet for al this, our Sauiour sharply rebuketh them, saying; *Ye are they which iustifie your selues before men, but God knoweth your hearts; for that which is highly esteemed before men, is an abhomination in the sight of God.* It is as loathsome vnto him as Carions, or Toads, or any such creatures as mans nature doth most abhorre, can be vnto vs. 2. He loathes their seruices. *Matth.* 6. *Luke* 16.18.

Thirdly, this is another misery of hypocrites, that they liue in continuall feare and danger; there are holes in their maskes; (at least there will be) and their double-dealing shall be seene into: it shall sometime or other come to light, how they haue abused Gods presence, and dissembled with their brethen, by making 3. They liue in continuall danger.

making faire shewes, and pretences of that which they neuer meant: their sins shall not alwayes lie hid, but either they will
Luk. 8.13. giue ouer all, in time of persecution, *as the stony ground did*, or in hope of promotion, as *Iudas* and *Achitophel* did, and so discouer their false-heartednesse: or else it shall be drawn forth by their speeches, in their merriments, or in their distempers; or else Gods spirit in godly men shall descrie it, by working in their hearts a vehement suspition of them, and causing them with a iudicious eye, more narrowly to pry into their workes, and wayes. By one such meanes or other, God will lay them open to the view of the world; so that being in such perill, they cannot but haue a fearefull heart, and a restlesse conscience.
Prou. 10.9. And to this purpose, notable is that saying of *Salomon*: *He that walketh vprightly, walketh boldly or surely, but hee that peruerteth his wayes shall be knowne.* Whence it is apparant, that the vpright man needeth not to feare any thing; hee needeth not to be afraid of ill men, for though they may disgrace him, they cannot shame him: he needeth not to be afraid of good men, for the oftner he speaketh to them, and conuerseth with them, the more hee is approued by them: neither needeth hee to be afraid of God, for hee that *searcheth the heart and the reines*, knoweth and alloweth of the integritie of his soule. He hath no cause of feare for the present, because all things goe well with him; neither is there any for afterwards, because all things shall goe well with him, for hee shall neuer fall away from GOD: None can plucke him out of his hand; Sa-
Iohn 10.29. than cannot, because he *that is in vs, is stronger then he that is in*
Iohn 4.4. *the world*: sinne cannot, because grace will preuaile against it:
1 *Iohn* 5.4. the world cannot, because this *is our victory, whereby wee ouercome the world, euen our faith.* And the Apostle concludeth ge-
Rom. 8.38.39. nerally for all other matters, that *neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate vs from the loue of God, which is in Christ Iesus our Lord.*

What followeth now on the contrary part for hypocrites? *but he that peruerteth his way*; that is, alloweth himself in any ill course, though neuer so secretly, *shall be knowne*: that is, his vile and wretched dissembling shall be detected, if not in this world,

yet

yet when the thoughts of all hearts shall be made manifest: they shall be found out first or last, and therefore they cannot but walke fearefully in their ill courses, wherein they goe forward and giue liberty vnto themselues.

This should make vs exceeding carefull, and warie when we offer our selues to Gods seruice, to search and digge deepe into our hearts, that we may cast out all the loose earth that is there, and so our building may be on a rocke, and not on the sand. Wee must purge away that leauen of hypocrisie, that hath wholy infected our nature, that so wee be not found to halt in our worshipping of God, lest hee take vs with the maner, as he did him that *came without a wedding garment*, whom he singled out from all the guests that were present, and that not onely to ignominie and reproach, but to euerlasting punishment and torment in hell fire. It is very dangerous then wee see to deale hypocritically with GOD; it is not safe with men to pretend and say one thing before their faces, and to speake and doe another behind their backs, because they may peraduenture discerne it: but it is more dangerous to dissemble with God, for hee doth certainly discerne it, and will as certainely punish it. *Vse.* 1. *Matth.* 22.

Many when they are reproued, or admonished, will snuffe at it, and say: What neede you be so hot in the matter? I hope you cannot charge me to be either Whore or Theefe. But though man cannot charge you (which all cannot say) is that a sufficient discharge for you? Nay you must looke vnto it, that God finde not matter sufficient to conuict you, either of those particulars, or of worse and viler offences.

And let none reply that it is sufficient, that wee frequent Sermons, and partake of the Sacrament, and come to prayer in publike, and vse prayer in the family, and performe other duties that Christian men and women should doe, and no more is required at our hands.

Yes, God doth require more then this, he calleth for the heart in all these: though a man be present at neuer so many Sermons, yet if his minde runne after his pleasures, or after his couetousnesse, so that when his bodie trauels one way, his affections trauell another way, all his hearing is nothing worth. Answere. *Prou.* 23.

And so in prayer, though there be neuer so many excellent words, apt tearmes, and goodly sentences, yet if they come from the head, and not from the heart, from wit and memory, and not from the inward feeling of the soule, they cannot be accepted. God professeth indeed that he will be *found of those that seeke him*, but then they must *seek him with their whole heart*: that is, truly and feruently: they must not come with a part of their heart, for then they bring no part, in Gods account: but with all their heart: for he that giueth him not all, giueth nothing at all. So for the workes of our calling, if wee doe not labour therein as Gods seruants, we can expect no wages, wee may haue commendation from men, but we shall haue a check and rebuke from the Lord; mens tongues may magnifie vs, but Gods hand will confound vs.

Ierem. 29.

Therefore let vs, when we enter vpon any good way, endeuour with an vpright and true heart to go forward in the same, otherwise it had beene better neuer to haue entred heereinto. Now that we may make sure worke in this regard, let vs trye our sinceritie by the good effects that doe euer accompanie the same.

Markes of an vpright heart.

1 Vniuersall obedience. *Psal. 103. 8.*

1 One note therefore of a sound heart (which wee should take for our triall) is to be vniuersall in our desires, and in our practise, that *we haue respect to euery commandement of God*, to the first Table as well as to the second, and to the second as well as to the first: that we be righteous towards men, as well as religious towards God; that wee looke to our hearts as well as to our actions, and to our actions as well as to our hearts. Contrary to this rule is the dealing of those that will giue dispensations vnto themselues for many things, so that they can make a shew of some things. What if wee be not so strict for the Sabbath? (thinke they) yet wee are no swearers nor blasphemers: what if we take a little liberty for vaine sports and idle discourses? these are but trifles; we will not be adulterers, nor filthy speakers, &c. This is a shrewd signe of a heart full fraught with guile and deceit: the property of a good conscience is to be *willing and desirous in all things to walke honestly*. If one be neuer so strict for the Sabbath, if hee will helpe himselfe by a lie now and then, for his commodity, or for his

Heb. 13. 18.

his credit sake: and if a man be neuer so rigorous and seuere for matters of iustice, and yet will steale time from the Lord vpon his day, and spend the same in his owne businesses, and affaires, whether secretly or openly: and so for any other thing, if we make bold to borrow a little law of God; this is an argument of a false and dissembling heart. and therefore this must be taken heed of, as being very dangerous.

A second marke is to haue a continuall increase in godlines: neither to waxe worse, nor to stand at a stay, but still to striue to grow better and better, as the Apostle *Paul* testifieth that he himselfe did: *I forget that which is behinde, and endeauour my selfe to that which is before: and follow hard toward the marke, to the prize of the high calling of God in Christ Iesus.* And hauing shewed what he did himselfe; hee annexeth an exhortation also for vs: *Let vs therefore, as many as are perfect*, (that is, sincere, and voyd of grosse hypocrisie) be thus minded. He was not as a vaine foolish man, who running in a race will be euer and anon looking backe how much ground he hath rid: but his eye was vpon the marke, considering how much he had yet to runne, how farre off he was from perfection: and the same minde should be in vs, and will be in as many of vs, as are indued with the same spirit that *Paul* was. Wee must euery day labour to abound more and more in all *wisedome, and in all goodnesse.* If we prayed once a day in priuate, and that somewhat coldly at the first, we must afterward pray twice or thrice, or oftner in a day, as occasion is offered, and that more feruently, and feelingly, then we did in the beginning. If we did reade and meditate more seldome, and with greater weaknesse and distraction at our first entrance into profession, in our proceeding we must vse those exercises more frequently, and performe them more seriously and cheerefully: and the like may be said for all other duties. Thus if we can labour to doe, and when we slip, and so are stayed now and then in our race, yet if we recouer our selues with speed, and set surer, and looke better to our steps, and make more haste in our way then wee did before, wee must not be discouraged, though we finde not so good a progresse as were to be wished for: God will accept of our endeauour, and his spirit will beare vs witnesse that wee haue a true

2 Grothe in Grace.

Phil. 2. 12. 14.

Verse 15.

Rom. 15. 14.

Note.

Note.

heart, notwithstanding wee come farre short of that we should and other of Gods Saints doe attayne vnto. But on the contrarie, if we stand at a stay, or start aside like a broken bow, and so turne backe againe vnto folly, it is much to be suspected, that we had neuer any soundnesse in vs.

3 A constant & conscionable vse of all the meanes.

3 A third token of sinceritie is, constantly and carefully to vse all the good meanes of attayning to goodnesse, and to eschew all the inducements that may allure vnto euill. Doth any one hate swearing? then let him shew it by auoyding the company of blasphemers. Doth any one loath impurity and filthinesse? then let him testifie it by separating himselfe from all wanton and lasciuious company, and from all suspected persons and places. If one pretend that he hateth these and the like euils, and yet will aduenture vpon the baite, it is sure that such a one wanteth that truth of heart, which should be in him, and is in all, so farre as they are sound within.

N.

So for the contrary, doth any one desire that grace and religion may flourish in his heart, and that the fruits thereof may appeare in this life? then let him vse all priuate and publike religious exercises, whereby these things may be wrought and increased in him; and delight in such company, as both by precept and example may further him therein. Doth any one wish that he could get victory ouer some speciall sinnes and corruptions that he is troubled withall? then let him enter into combat against them, as the Apostle did, *Rom.* 7. Let him humble himselfe by fasting and prayer, and complaine and cry vnto the Lord for the repressing of them, and get such forcible reasons against them out of the Scriptures, as may quell the strength and violence of them; and thus a sincere heart wil doe.

Note.

But if we make shew that we desire to be godly and religious, and yet vse not the meanes at all, or but some of them: or if we vse them all, it is but by fits and starts: or if we vse them constantly, yet we doe it but remisly and coldly, we cannot haue any assurance that our hearts are faithfull vnto the Lord.

4 Respecting God in all things.

A fourth argument of sinceritie is to performe all duties as in Gods presence, looking vnto him, as the directer and discerner of our thoughts, words, and works, and thinking it sufficient if he approue of vs, though men doe dislike vs; as the

Apostle

Apoſtle *Paul* telleth the *Corinthians: As touching me, I paſſe very little to be iudged of you, or of mans iudgement, &c. He that iudgeth me is the Lord.* And againe in the Epiſtle to the *Theſſalonians: As we were allowed of God that the Goſpell ſhould be committed vnto vs, ſo we ſpeake: not as they that pleaſe men, but God, which approueth our hearts.* And therefore he prayeth in another place, *that the Corinthians might doe none ill,* not *that he might ſeeme approued,* and haue the credit of their goodneſſe, as being wrought chiefly by his miniſtery: but *that they might doe that which is honeſt, though he were diſallowed,* to wit, by men: for with God the righteous Iudge, hee knew that he ſhould bee both approued and rewarded. Thus he that is a ſeruant, faithfull and truſtie in his place, ſeruing the Lord Chriſt in conſcience, and not men with eye-ſeruice, albeit he ſhould be accounted the moſt idle and vntruſtie ſeruant in all the family, (being indeed the moſt diligent and painfull of all) hee will ſtill goe on with his faithfulneſſe, and not diminiſh any iot of his induſtrie and laborioꝰneſſe.

1 Cor. 4. 3. 4.

1 Theſ. 2. 4.

2 Cor. 13. 7.

This *Iob* alledgeth as teſtimonie of his integrity, that whereas he might haue giuen free ſcope to his eye for wanton looks, and to his heart for ſinfull affections, yet he ſaith of himſelfe: *I made a couenant with mine eyes, why then ſhould I think on a maid?* And why was he thus iealous of himſelfe, and thus carefull to guide his eye, and to gouerne his heart in a right manner? the reaſon is rendred, *verſ.* 4. *Doth not he behold my wayes, and tell all my ſteps?* That alſo is *Ioſephs* commendation, that whereas he might haue liued in impurity and filthineſſe, not only without blame and reproach, but euen with the fauour of his ſinfull and vnchaſte miſtreſſe, yet the feare of the Lord reſtrained him from that monſtrous and abhominable ſinne: *How can I doe this great wickednеſſe* (ſaith he) *and ſo ſinne againſt God?* *Yea though ſhe ſpake to him from day to day, yet hee refuſed, and would not ſo much as be in her company,* leſt any temptation ſhould be offered vnto him by that occaſion: he would rather haue her diſpleaſure then Gods, and rather be impriſoned amongſt malefactors, for forbearing of euill, then to be vexed and tortured on the rake of an euill conſcience for committing of euill. And this good diſpoſition Gods ſeruants doe many times find

Iob 31. 1.

Gen. 39. 10.

Note.

in themselues; that when they haue falne into any secret sinne, and haue entertained vaine and foolish thoughts, or corrupt and carnall affections, when they haue ouer-shot themselues in their speeches, or in their carriage, and no man discerneth it, yet they take themselues with the manner: and knowing that Gods holy eyes are vpon them, they iudge and condemne themselues, and are throughly angry with themselues for that which they haue done.

5. To receiue a rebuke willingly and profitably.

Yea sometimes, when men praise and extoll them, yet they blush within themselues, and haue an holy indignation against their owne soules, that they haue dealt hypocritically, or vainegloriously, or lightly, or indiscreetly, or passionately. This is a very singular marke, & vndoubted argument of great piety and sincerity. As on the contrary, it is a certaine note of grosse hypocrisie, euer to be caring what men thinke, and speake of vs, and of our doings, and neuer to regard what God seeth amisse in the same.

The last note (though many other might be named) shall be this, patiently to endure an admonition, and reproofe, and to be desirous of the same, to the intent we may profit thereby: in publike, to the best, and desire most those Sermons, wherin our owne corruptions are most throughly met withall, and struck at with greatest sharpnesse, and vehemency: and in priuate, to be most glad of the society of those friends, that will in wisdome and mercy, tell vs most often, and most plainly of our faults.

Note. Hypocrites, cannot abide that any should rubbe vpon their galled backes as it were, or come neere them to touch their gouty & festred, and corrupted consciences, but they wil wince and kicke, and lay about them, and cry out on those that are such iudgers, and such busy-bodies (as they tearme them) and so reiect all wholsome reproofes, and cary a bitter heart against the reproouers. Onely those that are sound-hearted, can submit themselues, in the lowlinesse of their mindes, and meekenesse of their spirits, to beare admonition when they need it, (be he a superiour or an inferiour that administreth the same) and labour to make a right vse hereof, and to loue the party the better that will deale so mercifully and faithfully with their soules.

Obser. Indeed Gods best children may sometimes faile herein, and

begin

begin to buſtle and take on, when they are ſomewat ſharply dealt withall, and cannot ſo readily and cheerefully ſwallow and diſgeſt thoſe bitter pils, as they ſhould: but if they be grieued in their ſoules, that they find ſo much pride in themſelues, and though they be a little diſtempred in company, yet when they are alone, they are aſhamed of their folly, and deſire more wiſedome and grace to reape benefit by the admonitions that ſhall afterwards be giuen them, and begin to thinke more reuerently of the parties that ſhewed them that mercy and kindneſſe: they ſhould not be diſmayed, knowing that they are true *Iſraelites, in whom there is no guile*, notwithſtanding that vnwillingneſſe and vntowardneſſe to vndergoe a rebuke, that they finde in themſelues, and their corrupt nature.

Secondly, this is for the great comfort of all ſuch as find theſe notes of vprightneſſe in themſelues, though they haue many corruptions and imperfections, mixed with their beſt workes, yet ſeeing they haue pure hearts, they are happy and bleſſed, and ſhall finde the good effects of their bleſſedneſſe. True holineſſe, and true happineſſe are neuer ſeparated. As for perfection, God lookes not for it at our hands. If ſinne hang on vs, but we would faine caſt it off; if we find vnbeliefe, but would moſt gladly get faith: if we be troubled in our hearts with hardneſſe, but are deſirous of ſoftneſſe: if we be humbled for that we cannot be humbled ſufficiently, nor get ſuch a large heart as we would to deſire and expect grace from heauen, let vs not be diſcomforted for our defects and frailties: for the Lord will ſpare vs, and be gracious vnto vs *in his beloued ſonne*: according to that worthy prayer of good King *Hezekiah*: *The good Lord be mercifull toward him that prepareth his whole heart to ſeeke the Lord God of his Fathers, though he be not cleanſed according to the purification of the Sanctuarie.* *Vſe* 3. Note. 2 *Chron.* 30. 18. 19.

Though many haue beene braullers heretofore, let them labour to be peaceable: though they haue beene worldly, let them ſtriue to be heauenly: though they haue beene filthy, let them endeauour to get chaſtity: though they haue been ignorant and prophane, let them ſtudy to obtaine knowledge and holineſſe: and then they may come to the Lords Table, and welcome: the Lord will haue reſpect vnto them, and graunt

them pardon for their sinnes, and supply all their wants, and giue them more grace to doe their duty, in the remainder of their life, and in the dayes of their pilgrimage that are yet behinde.

Surely they worke none iniquitie. That is, they make not a trade, and common practise thereof. Slip they doe, through the infirmitie of the flesh, and subtiltie of Sathan, and the allurements of the world: but they doe not ordinarily and customably goe forward in vnlawfull and sinfull courses. In that the *Psalmist* setteth downe this as a part, (and not the least part neither) of blessednesse, *That they worke none iniquitie which walke in his wayes*, the doctrine to be learned hence, is this, that it is a maruellous great prerogatiue to be freed from the bondage of sinne.

Doctr. 3. A prerogatiue to be freed from sinne.

So soone as any man is truely religious he is presently in state of happinesse.

They are *blessed in the way*, and before they come vnto the wayes end: whiles they walke, and are not put off till they attaine to their perfect rest: while they seeke God, and not then onely, when they haue found the fulnesse of his gracious and glorious presence. That indefinite manner of saying (that *the man is blest which walketh not in the counsell of the wicked, but delighteth in the Law of the Lord*; and *blessed is the man that feareth the Lord*) importeth so much, but especially by that testimony, the truth of the point is euidently euicted, which pronounceth *euery one blessed who feareth the Lord, and walketh in his wayes*: forasmuch as many of them are of no long standing in the exercise of pietie and religion, and many in the semblance and shew to the world (which conceiueth of things according to deluded sence, and the abuse of reason) are in a miserable case, and wretched condition.

Psal. 1. 1. 2.
Psal. 112. 1.

Reason 1.

For reason hereof consider: first, that the Lord owneth his children as soone as he hath begotten them: they are his people, when they are sanctified and made partakers of his grace, and that is an vndenyable verity: Blessed are the people which be so, yea, *blessed are the people whose God is the Lord*: for himselfe with all his attributes is become theirs.

Psal. 144. 15.

Secondly, that their sinnes are remitted, and they iustified

by the merits and sufferings of Christ, both from guiltinesse, and punishment, the vnspeakeable comfort whereof, they best apprehend that haue beene in *Dauids* case, pressed with the heauy waight of a guilty conscience, and the testification of Gods displeasure for the same. When a man shall be accused by the voyce of God: when he shall be conuicted by the testimony of his owne heart: when he shall be condemned by the sentence of iustice: when he shall see the certainty and grieuousnesse and nearenes of the execution, being ready bound for it, by the curses of the Law, now to haue a pardon, now to be set at liberty, now to be discharged of the crime, and freed from the penalty, perill, and reproch, who can pierce to the top, or sound to the bottome of this heauenly consolation? *Psal.* 32. 1. 2.

Thirdly, that their substance and possessions are forthwith vpon their sound and faithfull imbracing of Gods holy Gospel, after an admirable manner and measure enlarged. *All things are yours*, saith the Apostle to such persons: *Whether it be Paul, or Apollos, or Cephas*, you haue a right in, and benefit by euery Minister whom you shall heare; *or the world*, the earthly commodities so far as they are profitable for you, and will do you good; *or life*, so long as God will haue your dayes continued, you haue a good estate in your breath, and the cohabitation of soule and body, and inioy the same as a free-hold; *or death*, your departure out of this world will be gainefull vnto you, and much for your aduantage: *Or things present, or things to come*; prosperity present, or to come, or aduersity & crosses present or to come, yea eternall blisse to come, whatsoeuer you shall heare or see, or haue the fruition of at the day of the Lord, or in heauen, *all are yours, and you are Christs, and Christ Gods.* 1 Cor. 3. 22.

Vse. This point well serueth for the confutation of some, for the comfort of others, and the instruction of all.

In the first place, they are confuted who are growne so miserably erronious, that they imagine men so soone as they soundly imbrace religion, forthwith to become miserable, who make a mocke of the counsell of the poore, because the Lord is his trust. *Psal.* 14. 6. Now, say they, is his rising at the highest, let him looke for no higher promotions: now is his wealth

wealth at the greatest, you shall shortly see him fall into beggery, now are all his delights past, and come to an end; he will liue the rest of his dayes in lumpishnesse and melancholly: now the loue that hath been borne vnto him, will quickely grow cold, his friends will soone leaue him, and turne to foes: And why (I pray you) must there needes be such a change? Is the fauour of God so hurtfull? are his promises so full of perils? are his graces so pernicious? Who raiseth vp, and exalteth men to preferment? doth not the Lord? who bestoweth riches, and disposeth of all the commodities of the world? doth not the Lord? who filleth mens hearts with ioy and gladnesse, especially with true ioy and spirituall consolation? doth not the Lord? And who carryeth mens hearts in his hand, to make them hate, or loue, to maligne, or be beloued? doth not the Lord? And shall we thinke then, that hee which hath all honours in his power, will throw downe his owne children into base ignominy and contempt? And that hee which is the Lord and owner of all things, will suffer his best seruants to inioy nothing? And that he which is the God of comfort will oppresse his people with vexation, and sorrow? And that he which by grace worketh loue in his owne, and by prouidence commandeth kindnesse in the hearts of his enemies, will endure no man to beare good affection to his fauourites, and dearlings?

In the next place they are confuted, that thinke they may be happy, but it is vncertaine whether they shall be so, because according to their opinion, men may haue grace, and lose grace, they may be the sonnes of light to day, and the children of darknes to morrow: For he that is once truly blessed (as euery one is which is truely godly) shall perpetually be blessed, and cannot possibly be vnblessed againe.

Let no man thinke that time hath worne away, or dryed vp the vertue of Gods holy Word, which in the Apostles time was wont to be *an immortall seede*, that now wee should haue a mortall regeneration by it. Or that Saint *Iohn* spake onely touching the perseuerance of those regenerate that liued in those dayes, when he sayed, *Whosoeuer is borne of God, sinneth not, for his seede remaineth in him, neither can he sinne*; that

1 Pet. 1. 23.

is,

is, fall into the power of sinne, and returne to the dominion of it, because he is borne of God.

In the third place they are confuted which grant that in time the godly men shall attaine to certaine happinesse, but in another world, and after so long a time, as that the worth and value of it, is thereby much impaired, as if it were a purchase of lands to be possessed after some liues, or many yeares to come. But if this be so, why doth the Apostles speake of the present, and one say, *Wee know that we are translated from death to life?* 1 Ioh. 3. 14. And another say, *We all behold, as in a mirrour, the glory of the Lord with open face, and are changed into the same image, from glory to glory, as by the spirit of the Lord?* 2 Cor. 3. 18. And why doth Christ himselfe say, *Verily, verily, I say vnto you, Hee that heareth my word, and beleeueth in him that sent me, hath euerlasting life, and shall not come into condemnation, but hath passed from death vnto life?* Ioh. 5. 24. And why is that solemne song of praise sung vnto Christ, by the foure liuing creatures, and the foure and twenty Elders, saying, *Thou hast redeemed vs to God by thy blood, out of euery kindred, and tongue, and people, and nation, & hast made vs to our God, Kings, and Priests, and we shall reigne on the earth?* Reuel. 5. 10.

These absurdities being thus refuted, let vs make vse for 2. comfort to such as are vpright in their wayes, and walke in the commandements of God, euery estate, and condition which they are brought vnto, tendeth to their felicitie and welfare. Are they in high place and aduanced aboue many others? The Lord in goodnesse hath exalted their horne, and raised them to that dignitie and honour. Are they in low place, and many others aboue them? They are Princes walking on the ground, and farre more honourable then seruants on horses. Eccle. 10. 7. Are they rich and wealthy, hauing store of goods and substance in their houses, barnes, fields, shops, or ware-houses? The blessing of the Lord hath made them rich, and it is hee that replenished them with good things, the light of his countenance shineth on their habitations.

Are they poore and scanted of that plenty which others abound withall, and so driuen to fare hard, and be coursely cladde, and meanely harboured, neither haue great portions to leaue to theirs? Herein they are not vnlike to Christ their head, nor to many of his principall members, both Prophets and

and Apostles, who being poore, yet made many rich, and as hauing nothing, possessed all things. Are they healthy, strong, and likely long to liue? They shall performe the more seruice to God, and receiue the greater reward: they shall be the more vsefull to the people of God, whose prayers and thankes to the Lord in their behalfe, will counteruaile all their seruices: they shall reape the fruite of a long life, by seeing of good, and beholding the fauours of God vpon themselues and the rest of his seruants. Are they sickely weake, and shortly to depart out of the world? They are faire forwards towards their rest, and almost at the end of all their sinnes and calamities: looke how neare they draw towards their dissolution, so neare they approach to the most comfortable presence of Iesus Christ, and to an eternall cohabitation with him.

3 The instruction which we are to receiue hence is, the same which we haue taught in the former point, that no paines be neglected which may further vs to this felicitie, or any difficulties vnresisted, which may hinder vs from the same. For good markets and commodious trafficke, men rise early, and ride farre, blacke mornings, and deepe wayes seldome keepe them at home, after they haue resolued their iourneyes; gaine turneth raine into faire weather, cold into Sunne-shine, vneuen ground into a plaine, and myre into grauell: and shall euery footes breadth in spirituall trauelling be counted a myle long; and euery threate or hard word against vs, a thunderclappe; and euery small molestation, for well doing; an high mountaine in our way that we cannot climbe ouer, or an impassable Fenne, that we cannot wade thorow? I beseech you let not earthly transitory things be more industriously sought for of worldlings, then durable substance of Christians. An earnest and true desire is mighty in force, to worke diligence, and the apprehension of happinesse, is as forcible to kindle that desire. Would *Ioseph* haue pleaded that his shifting of apparell might haue annoyed him, rather then he would haue gone to *Pharaoh* out of the bondage of prison, for honour and promotion? Or did *Iacob* thinke it a tedious voyage to come downe vnto him into Egypt? The case is cleare then, and apparant, that no labours bestowed, or troubles sustained

are

are able to counterpoiſe piety and godlineſſe, and therefore alſo let vs beware leſt on the other ſide, profits, pleaſures, aduancements ſteale not away our hearts from it, and diminiſh our ioyes, and delights in it. They all in compariſon of it, are but as ſtubble, chaffe, and dung. Sathan will be ready to game with vs, and ſtake down theſe trifles, farre baſer then pinnes, or cherry ſtones, that playing with him, we may loſe our patrimony, our liuings, our liues, our ſoules, and ſaluation. For the ſatisfying of our earthly deſires, ſo often as we are carryed thereunto, we hazard our comfort, and ſafety, and depriue our ſelues of innumerable bleſſings and benefits.

If there were no other reward but this, yet it were a happy thing to be religious, euen in this reſpect, that we ſhall be ſet at liberty from ſuch a ſeruice. This point is euident from the Apoſtles words, where he ſpeaketh thus: *God be thanked, that yee haue beene the ſeruants of ſinne, but yee haue obeyed from the hart vnto the forme of doctrine wherunto ye were deliuered.* Where we ſee, that this was not the leaſt priuiledge that they had by being Gods ſeruants, but indeed a matter for which hee was greatly to be magnified; that whereas they had bin the ſlaues of ſinne, and (as baſe drudges) at the command of euery vile and wretched luſt; by the vertue of the Word powerfully preached vnto them, and faithfully receiued of them, they had beene deliuered from that bondage, & made the ſeruants of God in righteouſneſſe, and holineſſe of life and conuerſation. And therefore in that ſame Chapter, *verſ.* 14, it is promiſed vnto Gods Children, as a ſpeciall fauour, *That ſinne ſhall not haue dominion ouer them.* It may ſometimes tyrannouſly vſurpe authority in them: but the ſtrength of grace, and the operation of the holy Spirit of God, will ſtill diminiſh, and at laſt aboliſh the force and violence thereof: ſo that it ſhall neuer beare ſuch ſway ouer them, as in the time of their vnregeneracie it did. *Rom.* 6. 17.

The truth of this doctrine will yet more clearely ſhine forth if we conſider, what the maſter, the ſeruice, and the reward of ſinfull perſons are. As for their maſter, it is Sathan: *For he is the God of this world, and the Prince that ruleth in the children of diſobedience*: of whom all vnbeleeuers are held in captiuity, and ſtill *Reaſons.* *Epheſ.* 2. 2. Sathan is the maſter of all ſinners.

still imployed according to his will and pleasure. Now he is a more cruell and sauage tyrant, then euer *Pharoah* was: though he were very fierce against the *Israelites*, and exercised great tyranny ouer them, yet Sathan putteth his vassals to carry heauier burdens and doe toile out themselues in baser worke, then euer the taskmakers of *Egypt* impoled on the poore *Israelites*.

Their seruices.

Note. For all impenitent sinners are in thraldome to euery brutish lust: they must defile their bodies, and corrupt their soules, and consciences, and pollute all their works and wayes, when, and in what manner soeuer the diuell will haue them; they must conuerse with euery lewd and sinfull companion, they must runne vp and downe like drudges to follow euery vaine and base delight, to pursue euery meane and trifling commoditie, and to hunt after euery promotion and dignity that offers it selfe vnto their view.

They cannot liue peacebly in the day, nor rest quietly in the night: as we may see in gamesters, who breake their sleepe, mispend their time and strength, deprue themselues of a comfortable estate, and bring many miseries vpon themselues and their families, by their ouer-eager pursuite of their vngodly and vnthriftie courses. It is a wofull and lamentable case that franticke persons are in, that must haue euery one in the family to attend vpon them, and to haue an eye vnto them, least they should hang themselues, or drowne themselues, or get a knife to cut their throates, or some way or other worke themselues mischiefe: but farre worse is their case, that are possest with a spirituall frenzie, and led by the suggestions of Sathan, who are euermore labouring to worke out their owne ouerthrow, and to bring vpon themselues destruction of body and soule, which is the reward that Satan giueth them, for all their paines that they haue taken in seruing him, and in fulfilling the lusts of their owne wicked flesh: according to the saying of the Apostle, *The wages of sinne is death*: that is, euerlasting death: which is an vtter separation from Gods blessed presence, and from all manner of comforts whatsoeuer, to endure vnspeakeable and endlesse torments *in the lake that burneth with fire and brimstone, which is the second death.*

3. The reward.

Rom.6.

2. *Reason.* Another reason, why it is a great priuiledge to be exempted from

from the dominion of sinne, is, because it is a testimony that we are the sonnes of God, as it is said by the Apostle *Iohn*: *He that committeth sin is of the Diuell, and whosoeuer is borne of God, sinneth not.* And why? because the efficacy of the word and spirit doe restraine him there-from. 1 Ioh. 3. 8. 9

A third reason is, because that is it whereby we are made conformable vnto Christ Iesus: when wee are freed from the slauery of sinne, we are still translated from glory to glory, and haue the Image of God renued in vs daily more and more, *purging our selues, euen as Christ is pure.* 1 Iohn 3. 3. 3.

This serueth for our instruction, that seeing it is such a pre-heminence not to be a worker of iniquity, therefore we should hereby fence and arme our selues against all enticements, whereby we might be allured to sinne, either in heart or in behauiour, when pleasure smileth vpon vs, or filthy lucre setteth on our hearts, or preferment calleth for vs, &c. Let this be as a buckler whereby to repell all the fiery darts of the diuell: *It is a blessed thing to worke none iniquity, and, what should it profit a man to winne the whole world, and to loose his owne soule?* Moses *chose rather to suffer affliction with the people of God, then to enioy the pleasures of sinne*, and the preferments of *Egypt for a season.* *Vse* 1. Luke 9. 25. Heb 11. 25. 26.

It was a foolish and mad part of the *Israelites*, to desire to returne into Egypt, the house of their bondage, that they might eate of their flesh-pots, and of the Leekes and Onions, that in time past they had there enioyed: but much more void of sence and reason are they, that when they haue been once deliuered from that spirituall seruitude, will cast themselues into thraldome againe: and when they haue bin puld out of the snares of the Diuell, wherein they were held at his pleasure, will returne againe to folly, and entangle themselues the second time. Wherefore let this put strength into vs in all conflicts, that we may stand resolutely, as against other assaults, so against that of the examples of great and mighty men, who vsually take their liberty in all voluptuous and licentious kinde of liuing. This consideration (I say) should arme vs against it: *The Lord hath pronounced them blessed that worke none iniquity*: and if I be of the number of them, I shalbe more happy in renouncing sinne, then the greatest potentate on the earth is, or can be, in

commit-

committing of sinne. And therefore let vs deale as *Eliphas* did in the booke of *Iob. I haue seene the foolish well rooted* (saith hee) *and suddenly I cursed his habitation*: not by way of imprecation, but of denunciation of Gods iudgements due vnto them for their euill workes, shewing that they tooke such courses as did make them and theirs accursed, and bring the vengeance of God vpon them: the meditation whereof was a strong bulwarke to fence him against all temptations vnto the like sinfull and vile practises.

Iob 5.2

Vse 2. 2 This maketh for the terrour of all such as doe drinke in sinne with greedinesse, and giue allowance to themselues in blaspheming, in Sabbath-breaking, in wantonnesse, in lying, and slandering, and scoffing, and such other foule vices. If they be blessed that doe not worke iniquitie, then cursed are they that make a common practise thereof.

Obiect. But I hope (will some say) a mans heart may be good, though he ouer-shoot himselfe by rapping out an oath now and then, and by speaking foolishly and lightly, &c. you must not iudge (say they) God knoweth our hearts.

Answer. He doth so indeed, and hee hath made knowne vnto vs by his word, that an ill tongue and an ill life doe alwaies argue an ill heart; *For out of the abundance of the heart, the mouth speaketh*: And a good tree cannot bring forth such rotten fruit, nor a pure fountaine send forth such muddy and filthy streames, as doe euermore issue forth at their profane mouthes, and are deriued from their impure consciences vnto all, or to the most part of their actions.

Luke 6.45.

Mat.7.17, 18.

Thou hast commanded to keepe thy precepts diligently.

Strict obedience to be laboured for.

The Doctrine that these words afford, is this, that nothing is superfluous that is done in obedience to Gods holy will.

2 *Cor.7.1.*

The word translated *diligently*, doth signifie in the originall tongue (*wonderfull much*) so that the words goe thus: *Thou hast commanded to keepe thy precepts wonderfull much.* And this the Apostle vrgeth the *Corinthians* vnto: *Hauing such promises beloued, let vs purge our selues from all filthinesse of the flesh, and of the spirit*: that is, from all manner of corruption, as well inward as outward. And that was the drift of Iesus Christ in giuing the true interpretation of the Law, which the Pharises had

Mat.5.6.7.

corrupted

corrupted by their false expositions: I say this was the drift, to draw men from resting on the outward obseruation thereof, and to bring them to haue regard vnto their thoughts, and to the affections of their hearts: and moreouer in their practise to doe those things which heathen men and hypocrites could not attaine vnto: and therefore hee often vrgeth this sentence, to shew the slenderneſse and insufficiencie of their obedience: *What singular thing doe yee?* Implying that Christians must in many things be singular, and differ from, and goe beyond the common sort of men.

If one could doe as much good, as an hundred, yet he could not doe the hundreth part of that which a Christian ought to performe. Let him say still (for it is a truth) I am an vnprofitable seruant: I haue done no more then my dutie, nor so much as my dutie. As Christ came to fulfill all that his Fathers law required, so it behoueth vs to obserue euery thing that wee are commaunded, though not in perfection which wee cannot attaine vnto: yet in vprightneſse, and with our best endeuours. When the *Israelites* told *Moses* that if he would goe neere, and heare what the Lord said, and declare it vnto them, they would heare and doe all that the Lord should say, the Lord himselfe testified the equity of their words, that *They had well spoken, all that they spake, and wished that there were such an heart in them, to feare him, and to keepe all his commandements alway: that it might goe well with them and with their children after them.* Whereby wee are enformed what is acceptable vnto God, and profitable for our selues: namely, entire obedience, and to the same purpose tendeth that serious instigation of *Paul* to the Corinthians: *Therefor emy beloued brethren, be ye stedfast, vnmoueable, abundant alwaies in the worke of the Lord: for as much as ye know that your labour is not in vaine in the Lord.*

Luk. 17. 10.

Deu. 5. 28. 29.

1 *Cor.* 15. 58.

1. First, no vaine thing is commanded, but euery precept that hee giueth is holy, and euery duty prescribed to vs is needfull to be performed, he requireth nothing but that which is good, and iust: and who can charge vs to doe more than enough, whiles wee deale onely in that which is iust and good? *Reasons.*

2. Secondly, the Lord desireth to be serued with all due care and faithfulnesse. Can any man say, I am before hand with him, and I haue done more for his sake then hee hath for mine? do we not receiue from him breath, and being, and life, and liuing, and preseruation, and saluation it selfe, and all things else?

3. Thirdly, our labour is not lost, nor trauaile mispent in yeelding obedience to him: for he will reward it at the full, and aboue all desert. No man worketh for him without wages: not a godly action, not a godly word, not a godly purpose, not a godly motion of heart shall passe without pay and compensation.

4. Fourthly, euery default and omission of well-doing, at euery time deserueth damnation: and either shall be recompenced with the death of the sinner, or hath beene already requited with the torments of Christ: which serueth

Vse 1. Against Popish obseruations.

1. For confutation of the Papists, that little regarding the commandements of God, expect great matters for their deuotion, and their outward inuentions and obseruations: but who hath required those things at their hands? the Lord commandeth them to keepe his precepts, otherwise they can expect no recompence from him, but that may be said of all their inuented worship, which was spoken of them that were so full of externall ceremonies (as touch not, taste not, handle not) in the Apostles time: concerning all which he saith: *That they perish with the vsing, seeing they are after the commandements and doctrines of man*: So soone as the worke is done, the reward is gone.

Col. 2. 21.

Against works of supererogation.

Besides here may be confuted all their workes of supererogation: If God command vs to obserue his law in perfection, then what can there be left for them to performe beyond that which he commandeth? Doth Christ bid vs say, that *when we haue done all that we can, wee are vnprofitable seruants*, and haue performed no more then our duties? and will they be so audacious as to bragge of an ouerplus of well doing? Is it possible for obedience to exceed the commandement? or for ought to be any thing worth that is not done in obedience? But to let them passe.

This

This is for our inſtruction: hath God enioyned vs to obſerue his precepts ſo exceeding carefully and diligently? then let nothing draw vs there-from, no not in the leaſt circumſtance: let vs eſteeme nothing needleſſe, friuolous, or ſuperfluous, that we haue a warrant for out of his word: nor count thoſe too wiſe or preciſe that will ſtand reſolutely vpon the ſame: if the Lord require any thing, though the world ſhould gaine-ſay it, and we be derided and abuſed for the doing of it, yet let vs proceed ſtill in the courſe of our obedience.

Sithence our Maſter doth require it as due, and it becommeth vs to yeeld it as a duty, and our hire is ſo great for the performance of the ſame, which will alſo be enlarged as our integrity ſhall be increaſed; the greater our faithfulneſſe ſhall bee found, the more praiſe we ſhall obtaine, accompanyed proportionably with all other good bleſſings, and let this be a motiue further to incite vs to ſuch diligence, that the Lord is much diſpleaſed with remiſneſſe and negligence: ſloathfull perſons are euery where reprehended in the Scriptures, euen for being idle in humane affaires, and matters that concerne mens preſent eſtate: much more then doe they deſerue to be ſharply reproued, and alſo corrected for their careleſneſſe in thoſe holy workes, where-about God ſetteth them: hee that doth not as much as he may in the ſeruices of God, may looke to haue more ſtrokes from his hand, and rebukes from his mouth, then will be for his comfort.

THE EIGHT SERMON.

IOHN 6. 26. 27.

Iesus answered them, and said: Verily, verily, I say vnto you, yee seeke me, not because yee saw the miracles, but because yee ate of the loaues, and were filled.

Labour not for the meate that perisheth, but for the meate that endureth vnto euerlasting life, which the Sonne of man shall giue vnto you: for him hath God the Father sealed.

THE fleshly followers of our Lord Iesus Christ, hauing beene miraculously relieued at his hand with corporall food once, expect as much againe: and not finding him in one place, where it was likely he would haue bin, they seeke him in another, where without a miracle hee could not be: for the Sea was betweene them, and Ship they knew there was none left to transport him; whereby they tooke occasion to demand of him when he came thither, insinuating that they coniectured how hee came thither, euen by walking vpon the waters. To these our Sauiour directeth the words of this Text, and others that follow: not answering to their question how hee came, because it sauoured of adulation, and was some-what friuolous; but discouering their purpose, why they came, and that was hypocriticall and carnall. Now for the sense of the words, where he layeth to their charge, that *they sought him not because they saw the miracle*: it is to be vnderstood that they apprehended not his diuine nature, nor sought to know him as God and their Redeemer, by vertue of the miracle, but onely hoped that he would worke another to feed their bodies againe, and make them to fare well often. And hauing reproued them, he proceedeth to instruct them, prescribing a more wise and profitable course for themselues and their soules:

soules: and that is, to preferre things that are euerlasting, before those that are perishable and momentany. Not that hee precisely forbiddeth to labour for food & other maintenance, but to labour couetously with too greedy a desire; to labour immoderatly, and with too great trauell: to labour principally for that which is earthly, and more remisly for that which is heauenly; this is that which he here forbiddeth. By *meat*, figuratiuely so called, *which endureth vnto euerlasting life*, he meaneth the gifts and graces of Gods holy spirit, whereby the soules of his people receiue strength and comfort constantly: euen vntill the fruition of that blisse and immortalitie, whereunto they shall attaine for euermore hereafter.

Now for their better assurance, that they might certainely know that they should not lose their labour in seeking for this durable food, this bread of life, himselfe vndertaketh to bestow it vpon them: and that by the appointment of God his Father, who hath sealed him to this office, as Princes, and great men doe authentically confirme the authority of those whom they imploy in weighty affaires, by their Seales and letters Pattents.

This answere therefore of Christ, consisteth of two parts:

A { Reprehension. / Exhortation.

In the reprehension he declareth:

1 What they neglected: they made not a profitable vse of the miracle which they saw.

2 Wherein they transgressed; they had a sinister respect in seeking of him: it was for their bellies sake, and not for conscience sake.

In the exhortation, he perswadeth them most to affect the spirituall meate, by two arguments.

{ 1 In regard of the goodnesse and lastingnesse of it: *It endureth vnto everlasting life.*
{ 2 In regard of the Author of it: { 1. Christ giuing it. / 2. The Father ordaining it to be giuen by Christ.

The words which they spake to Christ, were reuerent, they called him *Rabbi*, and tooke knowledge in some sort of his strange manner of passing ouer the Sea: and had before in

verſ. 14. teſtified that of a truth, *He was the Prophet that ſhould come into the world.* And not ſo onely, but as it appeareth in verſ. 15. *They minded to take him, and to make him a King*: yet the firſt anſwere that he giueth vnto them is a rebuke; whereby we learne that,

Doct. 1. Our beſt friends muſt be admoniſhed.

By faire ſpeeches to vs, or courteous vſage of vs, wee ought not to be ſtaied from telling men of their faults, when by our calling we are required to admoniſh them.

It beſeemeth not a good man, to ſuffer his heart to be as it were bribed with kindneſſe, that his mouth ſhould be ſtopped, when God and fit opportunitie calleth vpon him to open it. Though *Belſhazzer* would needs haue *Daniel cloathed with purple, and a chaine of gold put about his necke*, with promiſe of great preferment, yet *Daniel* ſpared not to tell *Belſhazzer*, that he had lift vp himſelfe againſt the Lord of heauen, and profaned his holy veſſels, and praiſed Idols, and not glorified the God in whoſe hand was his breath, and all his wayes.

Dan. 5.

The example alſo of *Eliſha* will proue this vnto vs; when *Iehoram* the King of *Iſrael* made ſuite vnto him for the obtaining of water for himſelf, & two Kings more, together with all their Hoaſt, telling him that they were vndone, & ſhould fall into the hand of their enemies if he did not help at this pinch and in this great ſtrait; notwithſtanding this ſubmiſſe & humble manner of entreaty, he ſpareth him not, being a wretched Idolater, but anſwereth him roundly and ſharply: *What haue I to do with thee?* (ſaith he) *get thee to the Prophets of thy fathers, &c. As the Lord liueth, in whoſe ſight I ſtand, if it were not that I regard the preſence of Ieboſhaphat King of Iudah, I would not haue looked towards thee nor ſeene thee.* Marke how lightly he ſetteth by this wicked King; telling him that he would not giue him ſo much as a good looke much leſſe be an inſtrument of releeuing him and his Army, were it not for good *Ieboſhaphats* ſake, whoſe heart was vpright with God, though he were faulty in ioyning with thoſe Idolaters. And againe, when *Hazael* came vnto him, with a preſent of euery good thing of *Damaſcus*, as much as forty Camels could carry, and vſed him with all reuerent reſpect, calling him *my Lord*, &c, yet hee dealt plainely with him, and with teares told him what a tyrant he ſhould be,

2 King. 3. 13. 14

2 King. 8. 9. 12.

and

and what hauocke hee ſhould make amongſt the people of God. So Chriſt Ieſus, an vndoubted patterne for our imitation, when he came to *Martha*, a good woman, and very louing and kind vnto him: yet being more carefull to make prouiſion for his body, then to get prouiſion for her own ſoule, and finding fault with her ſiſter *Mary*, that was better imployed then her ſelfe, Chriſts mouth was not ſtopped with her meate, for he reproueth her, and commendeth her ſiſter, ſaying. *Martha, Martha, thou careſt and art troubled about many things: but one thing is needfull: Mary hath choſen the good part, which ſhall not be taken away from her.* Luke 11.41.42

Now the reaſon of this doctrine, is, Firſt, in reſpect of them, becauſe otherwiſe wee ſhould deale vnfaithfully with ſuch as deale kindly with vs and when they ſhew their loue vnto vs, we ſhould ſhew our hatred towards them: if we do not helpe them when we haue a calling, and ſome likelihood of doing them good, it were as great an iniury, as if when a patient ſpeaketh friendly to his Phyſition, and telleth him that he will content him at full for all his care and paines that he ſhal take, he therupon ſhould grow more remiſſe and careleſſe, and giue him ranke poyſon, inſtead of wholeſome receits, and curing medicines. 1. Reaſon.

2. In reſpect of our ſelues, if we be ſlacke in admoniſhing our friends of things amiſſe in them, becauſe they ſpeake louingly, and carry themſelues in a friendly manner towards vs, we ſhall thereby prouoke Gods diſpleaſure againſt vs: and ſo their faire words and cheerefull lookes, ſhall make God looke angerly vpon vs, and ſpeake ſharpely vnto vs, and we by our ſilence, or by our flattery, ſhall make their ſin to become our owne, and ſo both we and they ſhall be puniſhed together.

This maketh for the iuſt reproofe of thoſe that frame all their praiſes and diſpraiſes, according as they themſelues are dealt withall: if they be well ſpoken of and well vſed, they will be altogether for the parties that doe ſo befriend them, and they ſhall be ſure of their good word: but if others be preferred and they neglected, eſpecially if vpon their iuſt deſert they be roundly taxed and reprooued, then the caſe is altered, and the ſtreame of their commendation turned another way, and Vſe 1.

inſt ad of their former ſpeeches of approbation, you ſhall heare from them bitter inuectiues, and termes of reproach, much vnbeſeeming the mouth of a ciuill man, much more of a Chriſtian. Of this ſort were thoſe falſe and deceitful Prophets, which were likened to dogs: let men caſt a bone vnto them, as it were, and fill their mouthes with ſome-what now and then, and they will fawne vpon them, and tell them their caſe is good, they ſhall be ſure of peace and proſperity: God is well pleaſed, and all things ſhall goe well with them, albeit in the meane while, they be the moſt vile and wretched men in the world. But as for thoſe that will not feed their couetous humor, though they were the beſt men that liued vpon the earth, they ſhall taſte of their doggiſh behauiour: they ſhall be ſnarled at, if not bitten: if they put not into their mouthes (ſaith the Prophet) *they prepare warre againſt them:* they furniſh themſelues with a number of bitter and biting reproſes, with a multitude of heauy and grieuous threatnings to powre out againſt them in full meaſure. But theſe are farre from our Sauiours ſpirit, who would frame his ſpeeches to the good of all without exception: not ſparing thoſe that were kinde vnto him, nor laying loade on men for with-holding kindnes from him: ſpeaking not pleaſing, but profitable things vnto all ſorts. Thus true and feruent loue vnto God and men, made him to deale, and ſelfe-loue and ſelfe reſpect, maketh falſe-hearted hypocrites to take a quite contrary courſe.

Mich. 3. 5.

Vſe 2.

Here is a matter of inſtruction for vs, to imitate our Sauiour in this point, and of a great comfort vnto ſuch as (in a zeale of Gods glory & compaſſion ouer the ſoules of men, and in conſcience of diſcharging their owne duties) ſeeke to recompence naturall kindneſſe with ſpirituall kindnes: and when men ſhew their loue vnto them in a ciuill manner, do indeuor to requite it in a Chriſtian manner, as well in the like kinde: and doe not ſuffer the faire ſpeeches or good turnes of any, ſo farre to dazel their eyes that they cannot ſee, or to tye their tongues that they cannot ſpeake againſt thoſe things that are amiſſe in them; but deale faithfully with their ſoules in that behalfe, howſoeuer they may ſometimes beare the imputation of inhumanity and indiſcretion, yet if they deale wiſely & mercifully, as our Sau-

our did, though not in the like perfection, they may take comfort therein. For howsoeuer ignorant and carnall mens tongues be against them, the testimony of God, and of their consciences will be for them, and beare them out against all calumniations and reuiling speeches, that are inuented to defame and disgrace them: and this shall be found true, when all men shall be proued lyars, that he that reproueth (when hee hath iust cause and calling thereunto) *shall finde more fauour at length then he that flattereth*. And thus much for the generall doctrine. Now let vs consider the words more particularly.

Verily, verily, I say vnto you, yee seeke me not, &c.

In that Christ Iesus taketh notice of the disposition and inclination of their hearts that doe now follow him, and intended the filling of their bellies, though they pretended to seeke after the satisfying of their soules; the doctrine hence to bee collected, is this: that our Lord Iesus Christ is acquainted with the purposes of such as come to his seruices, and to the means of their saluation. *Doct.* 2.

He obserueth what is the principall end that they aymeat, as we may see in this place: they affoord Christ very good words, and are ready to acknowledge the miracle that hee had wrought, and yet he doth not onely see, but narrowly looke into that fleshly respect that they had in comming vnto him, and tels them plainly of their hypocrisie, and that with a protestation, *Verily, verily, &c. q. d.* I say it for a truth, disproue me if you can, and I auouch it againe, because it is matter of weight, that you come to feede your bodies vnder pretence of feeding your soules. And as hee did descend into their hearts, and finde out their fraud and guile, so doth he continuall behold all the windings and turnings that are in the hearts of the sonnes of men. This may appeare in the Gospell of *Iohn*, where it is said: that *many beleeued in his name when they saw the miracles that he did*: they were moued in a sudden passion vpon the sight of such great wonders, to think that he was the Christ: but (it is added) Iesus did not *commit himselfe vnto them*, he would not trust them (notwithstanding the faire shew they made) *because he knew them all, & had no need that they should testifie of man; for he knew what was in man*: he perceiued that they were not Christ is the searcher of the heart. Iohn 2. 12. 24. 25.

not found, whatsoeuer others thought of them: neyther did he stand in need of the testimony of any, that should tell him, this man is vpright, this man is not: for he knoweth a mans heart better then himselfe doth; and it may be made yet more cleare, by reason that God is priuie to mens thoughts, because he first publisheth them, secondly reproueth them, thirdly, punisheth them.

Reason.

1 He publisheth mens thoughts

Ezech. 14. 13.

First, that he publisheth them to others, is apparant in *Ezechiel*, where the Lord telleth the Prophet, that howsoeuer *the Elders of Israell came vnto him, and sate before him*, yet *they had set vp Idols in their hearts*: and howsoeuer they would haue men to beleeue that they were the holy seruants of God, that they loued the word of God, & came to heare what he would teach them: yet the Lord declareth vnto *Ezechiel*, that their hearts were not with-drawne from Idolatry and superstition, and therefore that he should thinke neuer the better of them for their outward semblance of religion.

2 Reproueth them.

Math. 9. 4.

Secondly, as he publisheth mens thoughts to others, so he reproueth them for the same himselfe: as the Euangelist testifieth, *When Iesus saw their thoughts, he said: wherefore thinke ye euill thoughts in your heart?* Where it is plaine, that therefore he rebuked them, because he discerneth the corruptnesse of their thoughts, in iudging hardly of him, because he had said to the man sicke of the palsie: *Thy sinnes are forgiuen thee.* And indeed what equity were it that Christ should blame men for their cogitations, vnlesse he were the searcher of the heart? It is indiscretion, and an iniurious part for a man to finde fault, vnlesse he can directly proue that which hee layeth to another mans charge: and how much vnbeseeming the infinite wisedome and righteousnesse of Christ must wee needs thinke it then to deale with any in that sort? Nay he forbiddeth vs to iudge rashly, and commaundeth vs to iudge righteous iudgement: and therefore hee will much more obserue that rule himselfe.

3 He punisheth them.

Thirdly, he doth correct and punish men for their peruerse and naughtie imaginations and affections, and therefore hee must needes be a discerner of the same: for otherwise how should he proceede according to euery mans desert? And that hee

he doth inflict punishment on men for thoughts, the Prophet *Isaiah* sheweth when God chargeth the people, that *though their bodies were neere him, yet their hearts were remoued farre from him:* and therefore he threatneth that *hee will doe a marueilous worke with them,* to wit, that *the wisedome of the wise should perish &c.* that he would infatuate them, and giue them vp to blindnesse of minde, and to senslesnesse of heart, as afterwards it fell out in their children the Scribes and Pharisees, to whom all things that Christ Iesus spake, seemed Parables, so that they knew not the mysteries of the kingdome of heauen, but had eyes and saw not, eares and heard not, hearts and mindes, and vnderstood not the things that were taught them. And as God doth lay iudgements vpon the soules of men, which are the most grieuous, so doth he also on their bodies, euen for their defects and wants, as wee see in the *Corinthians,* amongst whom *many were sicke, many weake,* and many smitten with the stroke of death, because they came negligently and vnpreparedly vnto the Lords Table: and so doth his heauie hand lye vpon many now-adayes, being strucke with the pestilence, and such like plagues of God, for comming prophanely, irreligiously, and hypocritically to the word and Sacrament: not in outward appearance for ought that we can see, but before the Lords eyes who searcheth the heart and raines, and layeth his corrections, according to the measure of mens inward, prophane, and lewd disposition. Now this he would not doe, vnlesse he could proue them guilty: but indeed he is able to indight them, and to produce witnesses against them that these and these haue beene their secret sinnes, such and such vile thoughts they had at such a Sermon, at such a Sacrament, and their hearts were wandring about their pleasures and profits: they were full of malicious and reuengeful imaginations & intents nothing regarding Gods presence, nothing affecting nor reuerencing his ordinances: and these things he can make their own consciences to testifie against them, & therefore doth iustly plague them for the same. And as in this life, so at that great assises at the last day, the Lord *will lighten things that be hid in darknesse, and make the counsell of mans heart manifest:* and bring euery secret thing to iudgement, whether good or euill, that all may

Isa. 29. 13.

In their soules.

In their bodies.

As in this life so in that which is to come.

may receiue according to their workes.

If then all shall be at that time iudged and rewarded, according to their thoughts, most sure it is, that God well obserued the same while they liued vpon the face of the earth, and kept the same in his booke of records.

Vse 1. Sinceritie in Gods seruices.

Since the Lord marketh whether men come in loue and in sinceritie, or for fashion and in hypocrisie, let this teach vs to present our soules before the Lord, and to serue him soundly and religiously: not onely behauing our selues in as orderly a manner as others doe, but in as holy a manner as wee can. Diuers there are that will repayre to Gods house as often as the best, and make a colourable shew of reuerence in Gods worship, sitting modestly in the view of the congregation, not gazing hither and thither, nor expressing any vnseemely behauiour: yet neuertheless except God see their hearts well exercised, all that men behold and take notice of is nothing worth. They seemed to be very forward, of whom the Prophet *Isaiah* maketh mention, they would enquire after the ordinances of iudgement and iustice, and seeke the Lord, and not by fits and starts, but daily: they would be ordinarily at the Lectures of the Prophets, and peraduenture marke what was deliuered, and make repetition of the same; and if there were any thing that they vnderstood not, they would aske direction, and search out the meaning of it: and yet the Prophet is bid to cry out against them with full mouth: *Cry aloud* (saith God) *lift vp thy voyce like a Trumpet, and shew my people their transgressions, and to the house of Iacob their sinnes.* And that because they came with hollow and hypocriticall hearts, as their vnholy and vnrighteous behauiour afterwards did witnesse to their faces.

Isaiah. 58. 2.

And therefore that must be looked vnto, that wee satisfie Gods eyes, as well as mens, and to that end search our, and cast forth all leauen of hypocrisie that is in our hearts: for if wee doe not finde it out, God will: and if we spare our hearts, God will not spare vs. Well we may delude our owne soules, but God is not mocked: outward seruing of him may make the Minister think vs vpright, and cause our neighbours to esteeme vs good Christians: but except God approue of our hearts,

we

we are neuer the better, for the good opinion that men conceiue of vs.

2. This is for the exceeding comfort of such as are true-hearted, and that in a double respect.

Vse. 2. Consolation, in regard of 1 Discouragement.

1. In regard of that approbation which the Lord will giue vs, if he be a witnesse of our sincerity and faithfulnesse. If we come to the Sermon in obedience to Gods ordinance, with a desire to get grace thereby: if we come to the Sacrament, that we may haue communion with our head Christ Iesus, and that the new Testament or Couenant of God, may be sealed and confirmed vnto vs; if we see our weaknesse, and labour to get strength against it; if wee bewaile our corruption, and striue to get victory ouer it: if we perceiue the imbecillitie of our faith, and would haue it increased: or want of repentance, and would haue it renewed: or defect of loue, and would haue it augmented, and so come to Gods holy feast with an hungrie appetite; we may comfortably partake of his heauenly mysteries; and whatsoeuer we imagine of our selues, God will reward vs according to that integrity which he seeth in vs. Well was it for *Nathaniel* that his heart was knowne vnto Christ, for otherwise he had lost the praise of his vprightnesse, And so is it with many Christians: if one should demaund of them whether they had faithfull hearts or not, the answere of many would be, I hope well, but in truth I dare not say so much; and therefore this is not the least part of their happinesse, that God discerneth the truth of their hearts, better than they themselues doe; and whereas there is some deceitfulnesse in the most sincere and plaine heart that is, if there be any endeauour to shake it off, the Lord will certainly pardon and remoue the same.

2. Secondly, here is matter of consolation to those that are sound hearted, in regard of the clamors and slanders that are raised against them: they are vsually charged to be all hypocrites, troublers of the places where they liue, and such as altogether serue their owne turnes, in that profession of religion which they make: heere is their comfort, the Lord knoweth their hearts; and he will cleare the innocent, and make their righteousnesse shine forth as the noone day: as hee will iudge

2 Of slanders.

and

and condemne all hypocrites, so will he manifest the faithfulnesse of his owne seruants; and this was *Iobs* comfort when his friends accounted him a dissembler: *My witnesse is in the*
Iob 16.29. *heauens* (saith he) *and my record is on high.*

Labour not for the meat that perisheth, but for the meat that &c. *q. d.* You cannot doe both together, you cannot seeke the things of this life, and the things that pertaine to a better life both at once: whence this doctrine ariseth, that

Doct. 3. A man cannot be a worldling and a Christian.

A man cannot be both a worldling and a Christian, these two are opposed and set one against the other, as things that cannot stand together: one cannot labour for these transitory things, that is, set his whole desire vpon them, and bend his whole indeuour for the obtayning of them; and withall labour for better matters, and religiously and vnfainedly seeke after them. He that pursueth after earthly things, cannot follow after heauenly things: and hee that followeth after heauenly things, will not pursue after earthly things. Not but that one may be truly religious, and yet enioy the commodities of this life: but he cannot set his heart vpon them, and vpon matters of godlinesse: also no man can be earthly minded and spiritually affected at one and the same time: nor seeke that happinesse which is aboue, and that which is beneath at once: in which regard the holy Ghost maketh an opposition betwixt them, saying: *Loue not the world, neither the things that are in the*
1 Ioh. 2. 15. 16. *world, if any man loue the world, the loue of the Father is not in him.* Whence it is euident that a mans affection cannot be fastened both on the world and on God. He may vse the world, and yet loue God: but he cannot loue the world, but it will exclude the loue of God: he that maketh it his felicity to enioy the things of this life, *the loue of the father is not in him*: neither doth he loue the father, nor apprehend the Fathers loue vnto him. But what are those things of the world which we must not loue? he telleth vs in the verse following; *The lust of the flesh, the lust of the eyes, and the pride of life.* Where by the *lust of the flesh*, are all kindes of concupiscence meant, as in eating and drinking, and such like sensualitie. 2. By *the lust of the eyes*, are meant all such things as content the eyes, as faire houses, goodly pastures, great store of cattell, gorgeous furniture &c.

3. By

3. By *the pride of life* is meant an ambitious desire of aduancement & dignity, or to become great men in the world any way, either in place or in estimation for any special parts or endowments. All the things of the world may be drawne vnto one of these three heads; of pleasure, profit or credit. And concerning all these, he saith, that they *are not of the father*. Honest delights, wealth, & preferment are from the Father, but the loue of these is not from the Father, but from the world: and therefore whosoeuer inordinately affecteth them is a worldling, not a Christian. Therefore the Apostle exhorteth the *Colossians: If ye be risen with Christ, seeke those things which are aboue, and set your affections on things which are aboue: and not on the things which are beneath,* Col. 3. 1. 2. implying that they could not doe both. It is as possible for a man to rise and fall, to climbe vpward, and to descend downeward at the same instant, as to be godly and worldly, to ascend to heauen-wards, and to grouell to the earth-wards; they cannot be verified of the same person, at one and the same time.

The reason is taken from that of our Sauiour: *No man can serue two Masters*; for being of contrary dispositions & affections, as God and the world, or rather the Prince of the world are, either of them would be whole Master, and requireth the whole man. Doth voluptuousnesse take place in the heart? it wil not endure any matters of religion to be thought of, or spoken of; but that must haue the ordering of the cogitations of the minde, and of the speeches of the mouth, and of the actions of the body. Doth worldlinesse or haughtinesse beare sway? then will they extinguish all the sparkes of goodnesse that are in a man, and quite put out the light of religion: carying all the meditations and practises of the party towards the obtayning of that which is aymed at. On the contrarie, if religion once get the better, and begin to rule in the heart, it will root out sin, and make those that were Sathans bondslaues before to become Gods free men: it will by degrees kill lust, and couetousnesse, and pride: grace will be still encreasing, and corruption decreasing, so that they can neuer agree together, no more then can fire and water. *Reason.* *Matth. 6.*

Which is for the confutation and ouerthrow of that dangerous errour that is in the most part of men, that take it to be a *Vse 1.*

nota-

notable point of wisedome to ioyne these together, to be rooters in the earth, and yet professours of the Gospell: so ordering the matter that they will neither be so apparantly prophane as others that notoriously practise impiety and wickednesse: neither be so strict as others that exercise sound mortification and holinesse. And herein they glory, that they can carrie the credit both of husbands for the world, and of wisedealers for their soules: that they can enioy a present happinesse in this life beyond the best, and yet liue in hope of blessednesse in the life to come as well as the best, and therein they applaud their owne wisedome, and haue themselues in admiration, and for want of this they censure their betters of folly, and haue them in derision. But of all silly men these are the sillyest, that thinke they can serue both God and Mammon, the Lord and the world. Christ had not found out the depth of that Wisedome: hee professeth that his Kingdome was not of this world, and biddeth vs *Labour for the foode that endureth to eternall life, and not for that which perisheth.* And therefore howsoeuer these vaine men blesse themselues in the high estimation of their great policie, yet they doe very palpably bewray their grosse ignorance and simplicity, as all shall doe that will try conclusions contrary to Christs conclusions; whatsoeuer they dreame of, in seeking for both, they loose both, they haue neither sound comfort in GOD, nor true contentment in the world.

Yet how generall is this errour amongst the sonnes of men? they make some reckoning that there is a God: and therefore they will now and then heare a Sermon, sit at it, and speake of it: but neuer make vse of any thing that crosseth them in their pleasures, or profits: they will make a shew of keeping the Sabboth, by frequenting the publike exercises of religion; but when they are ouer, they betake them to their sports, and recreations: But what will be the issue of these things? Our Sauiour telleth vs in the Gospel; for when men shall say vnto him, *Lord, Lord,* and bragge of the workes they haue done in his name, hee will *professe vnto them, I neuer knew you,* (or acknowledged you for mine) *depart from me, ye that worke iniquity.* Therefore it standeth men vpon to haue regard hereunto, that they deceiue

Math. 7. 22. 23.

deceiue not themſelues, in thinking to haue fellowſhip with God and *Belial* together: the Apoſtle *Paul* telleth ſuch perſons of their end: *Many there are* (ſaith he) *whoſe God is their belly, and whoſe glory is their ſhame, which minde earthly things.* They were profeſſours, and would make ſhewes of religion, for elſe the Apoſtle would not haue taken the matter ſo to heart: but they tooke carnall courſes; they were addicted to their bellies, and ſought preferments in the world, and minded thoſe things that are here below; but their glory was their ſhame, and their pleaſure their perdition: and whereas they pleaſed themſelues in their wiſedome, the Apoſtle could not ſpeake of them, but he muſt weepe for them: *Of whom* (ſaith he) *I told you before, and now tell you weeping, &c.*

2 Seeing that we cannot ſet our affections both on carnall things, and on ſpirituall, let vs reiect the worſt, and embrace the beſt: let vs leaue the things that are momentanie, and lay faſt hold on the things that are eternall: and that we may be perſwaded here-vnto the rather, let vs weigh with our ſelues what our Sauiour here ſaith of this temporall food: *He calleth it meate that doth periſh.* And the like may be ſaid of all other things: Labour not for the wealth that periſheth. When wee haue gotten all that may be gotten, what is it? it is but a corruptible treaſure, that is quickly gone: *Hee that getteth riches, and not by right, ſhall leaue them in the middeſt of his dayes, and at his end ſhall be a foole.* When men haue heaped vp all the wealth that poſſibly they can, it is but as a great heap of ſnow, let the Sunne of Gods diſpleaſure ariſe vpon it, and it preſently melteth and vaniſheth: but ſuppoſe riches doe continue with vs, there is ſuch corruption in our hearts, that they are rather likely to poyſon and infect vs then any way to further vs in the courſe of godlineſſe: therefore are they called *wicked Mammon.* Wee doe account him a ſilly man, that will accept of money, or meate, or garments, that are ſuſpected to be infectious, in that they come from ſuch as haue had the plague ſore running vpon them: and yet certainely theſe things cannot be in any degree ſo dangerous as riches are vnto thoſe that lay open their hearts as it were to entertaine the loue of them: the former doe but endanger this preſent life:

Vſe 2.

Ier. 17. 11.

the latter doe vndoubtedly (without repentance) depriue men of euerlasting life: and therefore exceeding great is their madnesse that will so eagerly pursue after such vanities, especially seeing by reason of the vncertaintie of their life, they haue not any assurance to enioy them, no not one houre; wheras Grace (as after shall be shewed) is an incomparable and an incorruptible Iewell, which they must needes forgoe while they so greedily hunt after these trifles of the world. But that there be no mistating of that which hath beene spoken, wee must vnderstand that the purpose of it hath not beene to withdraw any from labouring in his calling, and prouiding for himselfe and his family: but onely to perswade men in all their labours to serue God, & in seeking earthly things, to propose vnto themselues an heauenly end: that in following the world, they may not forsake God, and in getting the things that are fading and perishable, they doe not lose the things that are permanent and eternall.

But for the meate that endureth to euerlasting life.

Wee heard what we must not labour for: now Christ sheweth what we must labour for, to wit, Grace and the means thereof; whence the doctrine is, that

Doctr. 4. They are most prouident for themselues, whose greatest labour is for grace.

They are the best husbands that labour most for grace.

Therefore seeing it cannot be attayned vnto without diligence, Christs counsell is to vse all carefull endeauour to get it, So likewise *Salomon* aduiseth vs to *seeke for vnderstanding as for siluer, and to search for it as for treasures.* So that it is Gods ordinance that men should labour for it, if they would haue it. Earthly things will not be had but by labour and toyle, much lesse these things which are of greater value. And whereas men may set others a worke for the obtaining of outward matters, they themselues may be at home in their houses, and others labouring for them abroad; it is otherwise in the matters of Grace, a man must trauell for it in his owne person, if euer he intend to get it: he himselfe must pray, heare the Word, vnderstand it, apply it, and make vse of it: the greatest Monarch in the world must performe these and the like duties, and not bid his seruants doe these things for him. And to encourage vs

Pro. 2. 4.

the

the rather to set vpon this worke, the Lord hath promised vs certaine successe, as in that former place of the *Prouerbs: If thou seekest her as siluer, &c. then shalt thou finde the knowledge of God.* *Reasons.* Pro. 2. 5.

Others may take a great deale of paines, and yet not speed well: they may rise early, and goe to bed late, and eate the bread of carefulnes, hoping to be rich, & yet be still poore; men may labour to be applauded of all, and yet be derided of all; seeke to haue all crouch vnto them, and yet haue all to lift vp themselues against them; study and beate their heads how to liue a pleasant life, and yet none be more vexed and tormented then they: but those that spend their paines in seeking of grace, shall neuer lose their labour, nor misse of their marke, but alwaies obtaine that which they doe desire; and when once they haue possession of it, it will abide with them; they cannot lose it though they would; it is so durable and permanent, that it will neuer decay, and so vnited and ingrafted into the nature of the parties, that it can by no possible meanes be wholy taken away, nay nor cast away. And therefore as in other things, so in this, the continuance of it addeth greatly vnto the worth of it. To haue a lease is better then to be a Tenant at will: a fee-simple is more desirable then a lease; now grace is a perpetuall inheritance that farre surpasseth all that the world can afford. 1 Pet. 1. 4. A man must leaue his earthly inheritance and abundance, hee knoweth not how soone, neither can his great substance descend into the graue with him, neither can he so make it ouer vnto his seed, but that they may be defrauded of it: but the heauenly treasure is ours whiles we liue, and when we die, and after death, yea at, and after the resurrection for euermore. Psal. 49. 17. And as the perpetuity, so also the excellencie of this in it owne nature should be a forcible motiue vnto vs, and set an edge vpon our affections to pursue after it continually. For whereas other things are dangerous and hurtfull, this is alwaies profitable and helpfull; it maketh vs blessed in this present life, and in the life to come: it bringeth with it the comfort of the spirit, the feeling of Gods loue & fauour, and the comfortable vse of all outward good things. We are not likely, at least not certaine, to continue here many dayes, and what an vnspeakeable comfort then is it, to be assured that when we goe from men, we shall goe to God,

and when we leaue the earth, wee shall inherit heauen, that wee shall haue peace at our death, and glory after our death? If the pestilence enter into our houses, or take hold of our owne persons, when none dare come vnto vs, then God will be with vs: though our bodies be infected, yet our soules can neuer be so infected, if we haue grace in our hearts, but that God dareth to enter into our houses to visit vs; and when our soules shall be parted from our bodies, hee will not thinke it too much to giue them a place of rest with himselfe in his owne Kingdome, and at length vnite them to our bodies againe, that they may enioy euerlasting blisse together, as they haue beene imployed in Gods seruice together.

Vse 1. Seeing then, that the benefit of labouring for grace, is so great, this serueth to reproue those that are sloathfull in the things of God: sloathfull in repayring to the word, and in mingling the same with faith in their hearts: sloathfull in trauelling with their owne soules, in examining their hearts, and laying the edge of Gods threatnings to their corruptions, for the cutting off of the same. These men thinke that grace will grow as weedes doe, without any plowing, manuring or sowing of the ground: though they neuer pray earnestly, nor heare carefully, nor be at any paines, for the reforming of their harts, or of their liues, yet they thinke they shall haue goodnesse enough by an ordinary course, and conclude that heauen shall be cast vpon them whether they will or not, as if God could not chuse but saue their soules. But these foolish men doe altogether deceiue themselues, and they shall finde by wofull experience, that except they set their mindes, and hearts, and tongues, and hands, and all the powers and parts of soule and body on work, they shall neuer attaine vnto any godlines at all, and therefore of necessitie be depriued of euerlasting life.

Obiect. But we like of the Word, and loue the preaching and Preachers thereof. But what measure of faith and of other graces

Answer. of Gods spirit haue you gotten thereby? if you be destitute of those, it is sure you haue not laboured as you should for the same: for *whosoeuer seeketh findeth.* Talking of gold and siluer, and the like, and declaring to others how much we affect them, will not keepe vs from penury: we must so labour for them, as

that

that we get them, if we would be rich men. A sluggard may desire to get the victory, but he must fight for it that wil haue it: and the like holds in spirituall things, those that would be partakers of them, must vse the meanes that God hath appointed for the accomplishing of their desire.

And therefore this rebuke lights vpon the heads of all such sluggards, as will not bestirre them in this waighty matter, nor labour in the field of grace, nay when the croppe of grace is brought home vnto their houses, they wil not open their dores to receiue it: they will not so much as giue attention to the word, but are like the high-way-side, that doth not so much as receiue the seed that is cast vpon it, but let the Diuill catch away all from them.

Secondly, this may be an Apologie for those that are faithfull and painefull, in seeking for the Word: If it be a thing so exceeding necessary, then are not they to be blamed, that are content to vndergoe any toyle for the obtaining of it: it is no precisenes nor needles labour: neither are such to be checked and reprehended, but rather to be commended & encouraged: for this is it that is foretold in *Daniel*: *Many shall run to and fro, and knowledge shall abound.* If men haue a dangerous sickenesse; they seeke helpe from the Physitian though far off, and none findes fault with them, nor makes question, why they should seeke to be healed. If house-houlders want prouision at home, they will repaire to the Market, & none cries out vpon them. What wretched men are these that cannot keep them from the Market? haue they not Oxen and Sheepe at home? yet though they haue, men are so wise as to consider that they are not made ready for their turne. Now if they are not blamed, nor indeed blame-worthy that doe thus seeke for corporall Physicke, and food, then why should they be blamed by Papists, and such as are Popishly affected, that seeke for that which is spirituall, it being farre more requisite and necessary? *Vse 2.* *Dan.12.4.* See the 2. Sermon on *Marke* 14. Doct. 6.

Which the Sonne of man shall giue, &c. Doct.

The efficacie of the Word and Sacrament, is from Christs own hand, Whosoeuer would haue grace: must receiue it from Christ himselfe: hence is that promise made vnto the *Israelites*: *The Lord thy God will circumcise thy heart; and the heart of thy* *Doct.5.* The efficacie of the Word & Sacrament of Christ.

seed, that thou maiest loue the Lord thy God, with all thine heart, and with all thy soule, that thou mayest liue. They to whom it did belong to circumcise their bodies, could go no further then the outward circumcision: it was God onely that could cut off the corruption of their hearts, and frame them vnto obedience: and that which is spoken concerning that one Sacrament, holdeth as true in all the rest: man can giue onely the externall signes, God must giue the inward vertue. And the reasons why it pertaines vnto Christ, and is a work of the Godhead onely, are diuers. First, one is taken out of the text, where it is saide: *Him hath the Father sealed*: it is Christ his office vnto which the Father hath ordained him: he alone hath commission & warrant to deale in it: & whosoeuer else doth arrogate that vnto himselfe, is an intruder, and shal be punished, for that he goeth about to thrust Christ out off his chaire.

Reasons.

1

2 Secondly, as it belongs to him, so he alone is of ability to do it: none besides him can deale with the heart, wherein this worke doth principally consist. He onely knowes it, and hee alone can cure it: as the first *Adam* did kill vs, so the second *Adam* must quicken vs. No man can giue naturall life vnto another, no not that which bruitish creatures doe enioy, nay nor so much as that which plants doe liue by: much lesse can any one giue spirituall life vnto another. *Paul* may plant, and *Apollos* may water, but God alone giueth the increase.

2 Cor. 15. 45.

3 Thirdly, experience will confirme vs in this point: for who be the men vpon whom the ordinances of God are vsually most effectuall? euen the most vnlikely of all other in the eye of reason, many of them hauing been very silly and of marueilous weake and slender capacity: others violently carryed with sundry grieuous and strong corruptions, of anger, pride, raging lusts, and the like. And therein doth the power of God more clearly manifest it self in ouerthrowing the strong holds of the diuell, &c. Our Sauiour magnifieth Gods name, saying: *I praise thee Father, Lord of heauen and earth, that thou hast hid these things from the wise and prudent, & reuealed them vnto babes.* And when the Apostle had spoken of many notorious and abhominable sinners, as fornicatours, Idolaters, adulterers, buggerers, &c. hee addeth, *And such were some of yee, but you are washed,*

Matth. 11. 25.

1 Cor. 6. 9. 10.

washed, but yee are sanctified, &c. If we might make the choyce of those that should be conuerted, we should haue good natured ciuil men, and wise and politicke men, and noble and great men to fill vp the number, that God might that way be more honoured, and religion countenanced: but God in his wisedome taketh another course that maketh more for his glory: he chuseth the worst to make them best: and *not many wise, nor many many noble are called.* 1 Cor. 1. 26. 27.

But God hath chosen the foolish things of the world to confound the wise, and the weake things of the world to confound the mighty, &c. that the whole worke, and the glory thereof, may be attributed to him alone.

This should instruct vs to go out of our selues, and to looke beyond sense and reason, when we are to meddle with the things of God: not to thinke we are of capacity sufficient to conceiue the mysteries of saluation, but to call vpon the Lord for assistance. *Vse* 1.

Neither let vs rest vpon the act done in hearing of the Word, or receiuing the Sacrament, as if thereby grace must needes be conueyed vnto vs: for we may partake of those ordinances of God to our greater ruine, as *Iudas* and *Simon Magus* did. 2.

Further let vs be admonished hence not to depend vpon the excellency of the Minister: for it is God, not man that giueth working to his ordinances. God indeed may heare their prayers, but hee himselfe doth the whole worke. *Moses* was a rare Minister, yet he could not giue grace vnto the Israelites, but many of them perished that receiued the Sacrament. *Iohn Baptist* also was a rare Minister, yet hee could onely baptise with water: Christ must baptize with the holy Ghost, and with fire. 1 Cor. 10. 5.

On the other side, doth the vertue of the ordinances depend on God? then let vs not be discouraged in regard of the weakenesse of the Minister, or the outward meanes: for though neither the party administring, nor the things administred can breake our hearts, and worke grace therein, yet the Lord can and will doe it: therefore let vs not thinke the worse of that precious Iewel, because it is brought by a simple messenger, and 4.

in a plaine boxe, as it were: neyther let vs lightly esteeme of pure gold, because it is carried in a leatherne bagge, but let vs value the gift according to the worth of it, and according to the dignitie of the giuer.

If men should iudge according to corrupt reason, they would neuer thinke that a poore man by speaking vnto them, by powring a little water vpon them, and by giuing them a little quantitie of Bread and Wine, should make them Kings and fellow-heires with Christ Iesus for euer: but if in this gift we looke vnto the *Sonne of man, whom God the Father hath sealed* and ordayned for that purpose, and cast the eye of our faith vpon the promises that are made through him, and the all-sufficient power that is in him, we shall easily conceiue that all this may be well effected: for hee is a rich fountaine, *Of whose fulnesse we all receiue.* What though our capacitie be slender? Gods word giueth wisedome to the simple. What though our hearts be hard? God is able and readie to soften them. What though we haue played the hypocrites? so had these here, vnto whom our Sauiour directeth this exhortation. They pretended to seeke for the bread of life, when their comming was onely to haue their bellies filled: yet Christ doth not cast them off, but biddeth them *labour for the food that endureth to eternall life*: and then promiseth to giue them eternall life. And so will hee deale with vs, albeit wee haue beene dissemblers: yet if now wee turne from our hollownesse to soundnesse, and from our hypocrisie to plainenesse, wee shall be sure of a blessing.

Psal. 19. 7. *Ezek.* 36. 26.

Vse 5.

This is further for the great consolation of all Gods faithfull seruants. Is the vertue and effectuall working of the Word and Sacrament, the gift of Christ, by the appointment of the Father, through the grace of the holy Ghost? then certainly they are highly in Gods fauour on whom this is bestowed. If once we haue any testimony of grace, the Lord hath greatly magnified his loue towards vs: according to that speech vttered by *Wisedomes* owne mouth: *Blessed is the man that findeth me, he shall receiue life and fauour from the Lord*: and therefore (as Christ telleth the woman of *Samaria*) if we knew who it is that offereth such mercy, and what the gift of God is, wee would

esteeme

esteeme it more highly, and seeke it more earnestly then ordinarily wee doe. The *Manna* that they had in the wildernesse was counted excellent food, and they extraordinarily graced and fauoured that did eate thereof; because Angels were the Ministers of it: how excellent then is this heauenly *Manna*, which is by Christs owne hand conueyed vnto vs? and made effectuall for our good and comfort? Surely we can neuer be ioyfull and thankfull enough for this inestimable treasure.

THE

THE NINTH SERMON.

MARKE 14. 18. 19. 20. 21.

18 *And as they sat at table, and did eate, Iesus said, Verily I say vnto you, that one of you shall betray me, which eateth with me.*

19 *Then they began to be sorrowfull: and to say to him one by one, Is it I? and another, Is it I?*

20 *And he answered, and said vnto them, It is one of the twelue that dippeth with me in the platter.*

21 *Truely the Sonne of man goeth his way, as it is written of him, but woe be to that man by whom the Sonne of man is betrayed: it had beene good for that man if he had neuer beene borne.*

THis Historie containeth in it especially and principally the Institution of the Lords Supper: wherein two things are chiefly to be obserued:

1. A conference that was before it, contained in these foure verses.
2. The manner and celebration of it, contained in the three next verses.

First for the conference, it was betweene our Sauiour and his disciples, at the eating of the *Passeouer*, before the institution of the other Sacrament; wherein 1. Christ Iesus doth discouer vnto them the practise and treason that was conspired against him; Iesus said: *Verily I say vnto you, that one of you shall betray me, &c.* that is, shall treacherously deliuer me into the hands of the high Priests. *Verse 18.*

2. They make answere: where the affection wherewith the eleuen deliuered the same, is expressed: *Then they began to be sorrowfull, and to say to him, one by one, Is it I? and another, Is it I?* *Verse 19.*

Sorrowfull they were, because their Master had told them that he should be betraied into the hands of sinners, & that one of

of them should do it,& euery one was doubtfull & distrustfull of himselfe: and therefore partly that they might be better acquainted with their owne hearts, to the intent that if they were of such an ill disposition, they might be helped against it: partly that each of them might haue comfort that he was not the man: and partly that they might be cleared euery one of them before his fellowes, they aske our Sauiour saying: *Is it I? Iudas* indeed proposeth the same question, but not with the like affection, nor to the like vse and purpose, but onely that he might thereby cloake his vnfaithful and vngodly plots and practises against his Master, hauing before this compounded with the high Priests for the betraying of him.

Next is set downe the reply of our Sauiour vpon this their answere: wherein he declareth

1 The grieuousnesse of the treason.
2 The miserable estate of the traitor.

First, the grieuousnesse of the treason is set forth, *Verse* 20. in that it was contriued by (one of the twelue) one whom Christ had chosen to be an Apostle, and a principall Ambassadour vnto himselfe: one that was so familiar with him, as that he did sit at his owne Table, eate of his owne messe, yea in his owne dish: *It is one of the twelue* (saith Christ) *that dippeth with me in the platter.*

Secondly, the wretched condition of the traitor is declared, *Ver.* 21. (*Truly the Sonne of man goeth, &c.*) Where the Lord Christ Iesus preuenteth some obiections that might arise in their hearts: for thus they might reason in themselues. Doe you know of such a treason? and who it is that goes about it? Why then will you yeeld your selfe into his hands? were it not good wisedome to preuent it, and to vse meanes to escape? No (saith our Sauiour) that may not be, (*The Sonne of man goeth his way: as it is written of him*) I cannot, I must not auoid it, nor decline from it: for the Lord hath appointed it, yea manifested it in his word, which cannot be verified, vnlesse this be fulfilled: therefore seeing the Lord in his wisedome hath made this to be my way, I wil be contented to walke in it: Vpon this they might reply again: If the Sonne of man go away, as it is written of him, then he that doth betray him effecteth no more then *Verse* 21.

that

that which the word of God hath foretold of him: which may seeme to be no fault, and therefore to deserue no punishment, Yes (saith Christ) *Woe to that man by whom the Sonne of man is betrayed, &c.* It was pre-ordayned indeed, but that doth not lessen the fault, neyther shall it diminish the punishment of him that is the traytour: but *woe vnto him: it had beene good for that man hee had neuer beene borne*, whatsoeuer matters of present contentment he may seeme to enioy.

Verse. 18. *And as they sate at table, and did eate, Iesus said, Verily, I say vnto you, &c.*

Doct. 1. Christ knew before what hee should suffer.

The Lord Iesus Christ was well acquainted before hand with all the passions which he was to indure, and all the occurrents that should befall him: as may plainely be seene in this place and else-where, in that hee foretelleth his Disciples by whose meanes he should dye, and after what manner he should dye, with all other circumstances. As one Euangelist testifieth, saying, *Matth. 16. 21.* *From that time forth, Iesus began to shew vnto his Disciples, that he must goe to Ierusalem, and suffer many things of the Elders, and of the high Priests, and Scribes, and be slaine, and rise againe the third day.* And as another witnesseth, relating our Sauiour his owne words: *Iohn 3. 14.* *As Moses lift vp the Serpent in the wildernesse, so must the Sonne of man be lift vp.*

Reasons.

1 *Acts 4. 28.* First, because he was God from euerlasting, and so knew all, his hand disposing of euery particular thing that in the fulnes of time came to passe, being pre-ordayned by his owne wisedome and counsell.

2 Secondly, he as Mediator must of necessitie vnderstand of all things before: because he compounded with his Father for our redemption, not rashly without fore-knowledge of that which hee should performe, but aduisedly, agreeing how much hee should endure, and what hee should pay; euen so much as should satisfie his Fathers iustice, and appease his wrath.

3 Thirdly, the Scripture foretold what hee was to vndergoe: that one that was neere him should betray him, who was prefigured in the person of *Achitophel*; that he should suffer a very grieuous kinde of death, such as was long before described with the particular circumstances that accompanied it, both in

Psalme

Psalme 21. and *Isay* 53. besides sundry other places. Now hee was perfectly acquainted with all the Scriptures, and the meaning thereof, they being written by his owne Spirit, and therefore it must necessarily follow, that none of his sufferings therein prefigured and foretold, could be hidden from him: and as he foresaw what should befall his naturall body, so hath he a continuall foresight of that which shall befall his mysticall bodie, that is, his people, and euery one of them.

The doctrine serueth, first for consolation against all tribulations that may light vpon vs, and all persecutions that may be raised against vs, either by bloudy Papists, or other enemies of the Gospell. When we see them exceeding malitious in their plots, and threatnings, and practises, intending and endeuoring to ouerthrow al the seruants & seruices of God and to raze them by the very foundations, and not to suffer one of them to liue, but (if it were possible) to roote out their names from vnder Heauen; though I say, their rage be maruellous great, euen as the rage of the Sea, yet neede wee not at all to be afraid of them: for the Lord Christ knoweth all that shall befall vs, as he did all that should betide himselfe: for the case of his people is as much respected of him, as was the state of his owne bodie, since hee tooke vpon him an humane nature, and suffered both in soule and bodie for their redemption and happinesse. Therefore is it that our aduersaries attempt many things against vs, which neuer come to passe (as it fared with *Ieremy* in the times of old,) because God foreseeth them, and disappointeth them. *Vse.* 1. *Ier.* 11. 18.

But suppose some things doe come to passe according to their hearts desire, the Lord knew of them before, and therefore did not preuent them, because hee saw they could not be hurtfull vnto vs. He is a wise Father, that will haue his children to feele somewhat that may be for their smart and payne, as knowing it will turne to their good at length, but hee will stay any thing that might procure their vndoing and ouerthrow: and therefore Christ pronounceth them happie and blessed that suffer for his name sake, eyther disgraces or losse of goods, or banishment, or imprisonment, or death it selfe. As farre then as any of these may hinder *Mat.* 5.

our

our happineſſe, we ſhall be ſure to be freed from them, ſo that we need not *feare any of the things which we ſhall ſuffer*: for if we be *faithfull vnto the death, we ſhall receiue the crowne of life.*

Reuel. 2.

Vſe 2. Secondly, this ſerues for terrour vnto wicked men, in that Gods remembrance is equall to his fore-knowledge: and therefore if he can vnderſtand long before what they ſhal doe, hee can as well call to remembrance what they haue done: and ſithence he hath an eternall fore-ſight of what ſhall come to paſſe, he hath alſo an euerlaſting memory to keepe a memoriall of the things that are practiſed againſt him and his, to ſet them in order before the offenders at the laſt day, and to inflict proportionable puniſhment vpon euery one of them, according to the ſame.

Verſ. 19. *Then they began to be ſorrowfull, and to ſay to him one by one, Is it I? &c.*

Doct. 2. Feare of ſinne preuents falling into ſinne.

Here we ſee that euery one of the Diſciples (except IVDAS) was miſtruſtfull of himſelfe, and yet none of them proued to be the Traytor. Whence we may learne, that

They are likely to fall into leaſt euill, who are moſt fearefull of falling into the ſame.

They who are moſt iealous of their owne corruptions, are beſt fortified againſt dangerous falles. Therefore is it ſaid by the wiſe man: *Bleſſed is he that feareth alwaies, but he that hardeneth his heart ſhall fall into miſchiefe.* That was *Haſaels* caſe, hee ſuſpected not himſelfe, and therefore when the Prophet told him that he ſhould be a cruell man, that hee ſhould ſlay the young men of Iſrael with the ſword, and daſh their Infants againſt the ſtones, and rend in pieces their women with child: hee ſaid vnto the Prophet, What? *Is thy ſeruant a dogge, that I ſhould doe this great thing?* As if hee had ſaid, I were worſe then a dogge if I ſhould euer ſhew ſuch immanity and fierceneſſe, and ſuch beaſtly violence; but the Prophets words fell out to be true: hee would not miſtruſt his owne heart, and therefore he became ſauage as a Wolfe, and fierce as a Lyon. The example of *Dauid* will adde further light vnto this point: for as long as he was awed by Gods correcting hand, & fearing himſelfe, kept a narrow watch ouer all his waies, he ſtood firme and vnmouable againſt all aſſaults: but when he grew feareleſſe and

Pro. 28. 14.

2 King. 8. 12. 13.

and careleſſe, we know what a grieuous and dangerous fall he had. So *Peter* and the reſt of the Apoſtles as long as they were afraid of themſelues (as concerning this matter of treaſon they were) none of them fell: but when he and the reſt grew confident of their owne ſtrength, then they all plaid the cowards, eſpecially *Peter* that was moſt reſolute in an opinion of himſelfe. For whereas hee profeſſed that whatſoeuer his Maſter thought of him, hee would neuer forſake him: Chriſt muſt be content for once to be miſtaken and deceiued in him; he was another manner of man then he conceiued him to be: whereas (I ſay) he was thus preſumptuous of his owne courage in holding out, hee that boaſted hee would ſtand it out euen vnto death, was daunted with a word; and whereas he thought if the men of warre had come againſt him with ſwords, hee ſhould haue defied them all, and ſtucke vnto his maſter, a poore ſilly wench with the onely breath of her lips, maketh him lye and ſweare, and forſweare his Sauiour. So that from theſe examples it is euident, that when men are doubtfull and diſtruſtfull of themſelues, then they ſpeede well: but when they are confident of themſelues, then they ſlip and ſlide, and fall exceeding dangerouſly. And this may be yet further confirmed vnto vs by reaſons: for

Reaſons.

Firſt, hee that is fearefull of himſelfe, hath God to be his keeper, who pronounceth him *bleſſed that feareth alwaies*: for this his holy feare will ſtir men vp to make many earneſt and feruent requeſts vnto the Lord for his ſtrength and gracious aſſiſtance, which hee neuer denyeth vnto thoſe that faithfully craue it at his hands; and thence it comes to paſſe, that how weake ſoeuer they be in themſelues, yet they grow ſtrong in him, and in the power of his might. 1. *Prou.28.14.* *Epheſ.6.2.*

Secondly, as they haue God to keepe them, ſo will they with all diligence keepe their owne hearts, and auoid all occaſions and allurements vnto euill. As one that is afraid of the peſtilence, will be very carefull to auoid the infection, and for that end carry wormewood, &c. in his hand, and take ſomewhat next his ſtomacke, that may fence him againſt it, if he be to walke abroad, taking heede what company he comes into, and how he paſſeth through any ſtreet, or by any dore where the 2.

ſickneſſe

ſickneſſe is hot: whereas on the contrary, hee that thinketh it not to be infectious, cares not what company he conuerſeth with, nor what places hee commeth vnto, but if hee expect a booty, will goe to their beds ſide that are ſicke of it, and receiue plaguie ſtuffe, or plaguie garments, or the like. So is it for ſinne, hee that ſeeth the poyſon and infection of it, will eſchew all company, entiſements, and occaſions that may draw him into it: but as for thoſe who ſee not, or feare not the proneneſſe of their nature to fall into iniquity, nor the dangerouſnes thereof when they are plunged in it, they are altogether negligent in looking to their hearts, & to their behauiour, entertayning impure luſts in their ſoules, not caring whither they caſt their eies, nor what ſinfull obiects they meete withall for the poyſoning and corrupting of their affections. Whence it often times commeth to paſſe, that they are very ſhamefully ouertaken: for when they waxe ſo bold and ventrous, it is iuſt with God to giue them ouer vnto themſelues, yea though they be his owne children. As he dealt with *Dauid* when his heart was lifted vp, and hee preſumed that his mountaine was ſo ſtrong that he ſhould neuer be moued, when he gaue himſelfe to his eaſe, and tooke liberty for his eye, as if there had not beene in him an inclination to adultery, wee reade what great ſinnes and miſeries he fell into: how much more then will the Lords hand be vpõn the vngodly ones of the world, that doe altogether harden their hearts from his feare, neuer eſchewing the baits of ſinne, nor the ſnares wherein Sathan ſeeketh to take them, and to hold them faſt, vnto their eternall condemnation?

Pſal 30.6.7. *2 Sam.* 11.12.

Vſe 1. Seeing it is ſo, that as euery one is more fearefull of falling, (prouided that his feare be a godly feare, and doe not driue him to deſpaire, or to diſcouragement,) ſo he is in leſſe danger of falling; therefore whatſoeuer ſinne the Scriptures tell vs that God doth abhorre, & man is ſubiect to fall into, we ſhould conclude, that we are likely to be ouertaken with the ſame, and in that regard ſtirre vp our hearts to a holy feare and ſuſpition of our owne weakeneſſe, entreating the Lord to preſerue vs from them; yea though they be monſtrous and ſo vnnaturall euils, ſuch as are mentioned in the firſt Chapter of the Epiſtle to the *Romanes*, and 2 *Tim.* 3.2. let vs be iealous of our ſelues, leſt

leſt we ſhould be drawne into them.

For reproofe of them that are bold and ventrous, to be in dangerous places with ſuſpected perſons, they will warrant you for euer being enſnared: but let them know that none are more likely to be ouertaken by idolatry, adultery, or any ſuch foule ſinnes, than they are. *Vſe 2.*

Verſe 20. *It is one of the twelue that dippeth, &c.* *Doct. 3.*

Doct. No bands of kindeneſſe can make wicked men faithfull vnto godly men. No naturall or ciuill band will hold where mens hearts are not linked by Chriſtianitie.

That which is heere related to haue fallen out betweene Chriſt and *Iudas*, will hold true betwixt all Chriſtians and *Iudas* his fellowes, that though they be neuer ſo well dealt with, and neuer ſo courteouſly vſed, yet they will proue vnfaithfull, and requite euill for good, if it may be for their aduantage.

Chriſt Ieſus (as we may obſerue) had dealt maruellous friendly with *Iudas*: he had admitted him to his ſeruice, to be domeſticall, to be one of his Apoſtles (which was ſo great an office in the Church as neuer man had greater) to ſit at his owne Table, to eate of his owne meſſe, at ſo holy a banquet as was the bleſſed Sacrament, &c. yet after all this he moſt lewdly and baſely for a little money betrayeth and deliuereth him into the hands of his mortall aduerſaries. This (as all muſt needs acknowledge) was exceeding great vnfaithfulneſſe, and very wretched dealing: yet none other then is ſtill to be expected from men of *Iudas* his ſpirit and diſpoſition. This *Dauid* complaineth of, and exclaymeth againſt in *Achitophel*, the figure of *Iudas*: *My familiar friend* (ſaith he) *whom I truſted, which did eate of my bread hath lifted vp the heele againſt me.* *Pſal. 41. 9.* He had highly preferred *Achitophel*, made him of his Councell, yea the principall man of his Councell: he vſed him as his familiar friend, not onely in matters of ſtate, but in matters of religion, &c. Yet for all this, he fell from him in hope of greater promotion, ioyned with his rebellious ſon *Abſolon*, ſought to depoſe him from his kingdome, yea to depriue him of his very life: *He lifted vp the heele againſt me* (ſaith that good King) comparing him vnto cattle that are fat fed, who feeling the prouender to prick them do kicke with their heeles againſt their maſter. The like ſinfull

2 *Chro.* 23. and vnthankfull dealing may be seene in *Ioash*. *Iehoiada* the high Priest had preserued his life, by keeping him close from his grandmother *Athaliah*, who had slaine all his brethren: and this he did not without perill to himselfe: afterwards he caused *Athaliahs* life to be taken from her, and the crowne and kingdome to be established vnto him: yet notwithstanding all this kindnesse, when he fell from God and from religion, he forgot 2 *Chro.* 24. 20. *Iehoiada*, and cruelly murthered his son *Zecariah*, an holy Pro- 21. 22. phet of God, for doing the message of the Lord vnto him, in reprouing him and his Princes for their idolatry.

To this point our Sauiour giueth further testimony, telling his Disciples what should fall out vpon the preaching of the *Mat.* 10. 21. Gospell: *The brother shall betray the brother to death, and the father the sonne, and the children shall rise against their parents, and shall cause them to die.* What nearer bonds then these, especially that of children to their parents, who haue beene the meanes of their life, of their education, and in a word, of all the good things that they eyther doe or shall enioy, and that not without great paines and charges, and troubles vnto themselues? yet for all this, if children be impious, and their parents religious, they will not sticke to betray them, and to put them to death. So that by these proofes it is cleare and euident, that no bands of kindnesse or of nature will hold, where the bands of religion are wanting. And there is reason for it: for

Reasons. 1. First, the Diuell hath the disposing of all vngodly mens hearts, and therefore vntill such time as he grow kinde vnto Gods children, nothing in the world (but Gods ouer-ruling hand) can make his limmes, true and trustie friends vnto the members of Christ: for Sathan hauing the command of them will enforce them (will they, nill they) to be vnkinde, vnthankfull, and vncourteous vnto Gods seruants that haue been most beneficiall vnto them.

2. Secondly, there is in all vnregenerate men abundance of pride, which maketh them to thinke that whatsoeuer is done for them, eyther by God or men, it is due debt, and nothing more then their deserts, doe require: and therefore when they are fat and full, they spurne with the heele against the giuers. And this let vs set downe for a certaine ground, that they which

which shew themselues vnfaithfull and disloyall vnto God, notwithstanding all his benefits, will neuer be true and firme friends vnto vs, how nearely and strongly soeuer they are linked vnto vs in outward respects: hee that is not Gods friend can neuer be our faithfull friend.

Thirdly, wicked men doe loue sinne better then any benefit: and therefore will they fall out with their kindest friends rather then with their beloued corruptions, and be discourteous vnto any, yea aduenture the damning of their owne soules eternally, rather then crosse their wretched lusts, and set themselues against their sinfull actions. 3.

For instruction, to teach vs a point of wisedome, that seeing all sinners are vnfaithfull, therefore wee should beware how we trust them, and how wee commit our selues or our secrets vnto them: for albeit their lookes be faire and smooth, and their speeches and outward carriage seeme louing and kinde: yet they feare not God, they will lye in waite for an aduantage, and doe vs a mischiefe before we be aware, if we take not the better heede of them: and therefore let vs not expose our selues vnto them. *Vse* 1.

Indeed our Sauiour did lay open himselfe vnto *Iudas*, because he knew that *Iudas* was appointed for that worke and the will of his Father must needs be fulfilled: but we not hauing the like reason, must not imitate our Sauiour herein, nor acquaint such persons with our councels: much lesse let vs prouoke them, and cast our selues into their danger: for if they haue vs once in the snare, there is no hope of mercy, except the Lord worke for vs extraordinarily.

Let men therefore looke heedfully vnto themselues, and beware, as of others, so of vntrustie seruants, of vngodly children, yea of vnholy yoke-fellowes: so there is no fidelitie to be expected where the true feare of God is not planted in the heart. They are bound to pray for them, to instruct them, and shew them any kindnesse that ciuilitie or Christianitie bindeth them to performe: but herein their wisedome must appeare, that they be not too open-hearted vnto them, nor too readie to put them in trust in matters of great importance.

Secondly, here is matter of comfort to all such as are faith- *Vse* 2.

full in their dealings, that would rather lay downe their liues, then deale dishonestly, or discourteously: this is a great grace of God to requite friendship to their friends and to shew themselues thankefull for benefits receiued. And indeed true and sound thankefulnesse can be in none, but onely in those that are truly gracious: wicked men may be glad of a good turne, and in outward complement of words and behauiour make a semblance and shew of thankefulnesse: but to be truly ioyfull, as seeing Gods hand in a kindnesse receiued, and heartily and in conscience to loue the parrie whom God hath made an instrument of that good, with a desire & endeuour to requite the same, this cannot possibly be in any, but in Gods people.

Vers. 21. *Truely the Sonne of man goeth his way as it is written of him, but woe be to that man by whom the Sonne of man is betrayed.*

The death of Christ and the manner and meanes of it, were prophecied of before, yet is not *Iudas* thereby excused, Which teacheth vs, that

Doct. 4. The wicked fulfill Gods will to their ruine.

A wicked man may fulfill the will of God to his owne condemnation, and doe that which God hath foretold, to his vtter destruction.

God had said, that *Iudas* should be a traytor: he is a traytor: God had determined (and Christ had confirmed it) that hee should be a diuell: he is such a one, yet all to his woe. So was it declared before vnto *Abraham*, that *Pharaoh* should grieuously afflict the *Israelites*: he did accomplish Gods will in that behalfe, and verified that which God had foretspoken, but to his owne vtter ruine. In like sort the Prophet *Nathan* in Gods name denounced before hand this iudgement against *Dauid*, that he would raise vp euill against him out of his owne house: *Absolon* effected it accordingly, but to his owne ouerthrow. So *Herod* and *Pontius Pilate*, the high-Priests and the Gentiles consulted together to put to death the holy Sonne of God, and therein did nothing more then Gods *hand and his counsell had determined before to be done*, yet notwithstanding they perished in their sinnes, as many of them as repented not. And to heape together no more proofes in a matter so euident, we may note in the Scriptures, how the enemies of the Church are compa-

2 Sam. 12. 11.

Act. 4. 27. 28.

red

red to Gold-ſmithes, for that they purged Gods people from their droſſe, and to Launders, becauſe they waſhed away their ſpots. &c. and yet heauy iudgements are denounced, and haue beene from time to time executed vpon them for ſuch works; And good reaſon it ſhould be ſo. *Dan* 11.32. *Zach.* 13.9.

Firſt, becauſe they are not allured vnto it by vertue of any commandement, but driuen vnto it by a ſecret prouidence of God. *Reaſons.* 1.

Secondly, they doe it not in loue vnto God, but in malice againſt God, or men, or both: as *Iudas* in a ſpleene conſpired againſt his Maſter, becauſe he found fault with his hypocriticall dealing, *Marke* 14.6. &c and 10. &c. 2

Thirdly, they aime not at Gods honour, though they accompliſh that which tendeth to his honour: but they ſeeke themſelues ſome way or other, in that which they doe. 3

Which ſerueth for the iuſt reproofe and terror of thoſe that when they are conuicted of any haynous crime, caſt off all the fault with this, I was predeſtinated vnto it, & vnleſſe God had appointed it, I could neuer haue done it. What of that? therfore they hope there is no danger hanging ouer their head for ſuch facts. But what then will they ſay of *Iudas*? did not he doe that which God had decreed? yet our Sauiour ſaith, *woe to him*: and we may as well ſay, woe vnto thee: for whatſoeuer they imagine, the neceſſity of their ſinning in reſpect of Gods decree, doth nothing diminiſh the grieuouſneſſe of their offence, neither ſhall it at all mittigate the extremitie of their puniſhment. *Vſe* 1.

This is alſo for our inſtruction, that we ſhould frame our obedience in another manner, and for that purpoſe reaſon thus with our ſelues: haue I a commandment for this which I doe? is it a duty warranted by the Word, which I now performe? Some doe that which God hath appointed, but it is onely by a prouidence, not in any conſcience: how doth my obedience differ from theirs? Doe I practiſe good duties becauſe God calleth for them? then ſhall my ſeruice be acceptable vnto God: doe I forbeare euill becauſe he forbiddeth it? then doe I that which is pleaſing vnto him, otherwiſe not. In this manner let vs ſift our hearts, performing euery thing in that *Vſe* 2.

manner, and to that end which God hath ordained, that wee may not onely doe that which the Scripture saith (for so did *Iudas*) but that which the Scripture warranteth, and in that sort as it approueth, for so Gods seruants are bound to doe.

It had beene good for that man, if he had neuer beene borne.

It is good for vs that he was borne, because we haue benefit thereby: but not for him, because whatsoeuer matter of contentment he had in his life-time, turned at length to the increase of his misery, and to his perpetuall damnation. Whereby it appeareth, that

Doct. 5. No earthly contentment can counteruaile the punishments in hell. *Iob 2.4.*

All the delights and contentments of wicked men in this world, cannot counteruaile the miseries that they shal feele in the world to come.

Iudas had life it selfe, which is a thing very delightfull, and of which it is truly said, though by a lying spirit: *Skinne for skin, and all that euer a man hath, will he giue for his life*: He had also great preferment, being one of the Apostles, and the chiefe office amongst them, namely to be their purse-bearer; which liked him exceeding well, because he was a thiefe, and stole from them much of that which was giuen: yet notwithstanding all this, and whatsoeuer else can be named, our Sauiour saith, it had beene good for him that he had neuer beene borne.

The like may be said of *Saul, Ieroboam, Ahab*, and many other kings: who would account it a good bargaine to haue their kingdomes with all the honors and delights which they could afford: and their victories with all the glory that accompanieth the same, vpon this condition, that he shal endure the same miseries and torments in hell, that they doe? Certainly no wise man would willingly make such a match: for *what shall it profit a man to winne the whole world, and to lose his owne soule.*

Reason 1. First, the best delights and contentments of this life are mixed with many troubles, sorrowes, and feares: but their miseries in the life to come are pure miseries, without any mittigation or comfort in their paine and torment.

2 Secondly, their pleasures heere are few, and short, and of small continuance: but their paines hereafter shall be innumerable, and endlesse.

3 Thirdly, all their delights in this life, are but snares, and all

their

their good cheere and daintics, but poyſons, and the more men take of them, the more grieuous ſhall their puniſhment in hell be. *Reu.* 18. 7.

For inſtruction, that we ſhould not endanger our ſoules for the enioyment of the pleaſures of ſinne for a ſeaſon; yet many are ſo fooliſh, that ſo they might ſatisfie their fleſhly deſires, they care not though they doe it with the price of their ſoules: ſo they may haue their pleaſures and commodities, and fulfill their beaſtly luſts, they wil euen ſel themſelues vnto deſtruction, as *Ahab* did: not caring what miſeries they caſt themſelues into, nor what ſnares they intangle themſelues in, ſo they may accompliſh their brutiſh and diuelliſh purpoſes, being therein more ſilly then the poore bird or fiſh, that once perceiuing the ſnare or the hooke, will not eaſily meddle, nor aduenture the danger of the ſecond time. *Vſe* 1.

Secondly, if it be ſo, that all the commodities and delights of this life cannot counteruaile the miſeries of damnation, then on the other ſide why ſhould it not hold as true for our comfort, that all the loſſes and ſorrowes of this life cannot counteruaile the happines of ſaluation? for the Apoſtle ſaith, *That the afflictions of this preſent time, are not worthy of the glory that ſhall be ſhewed vnto vs*: the one being light and momentany, the other weighty and eternall. Let vs ſuffer neuer ſo many diſgraces and loſſes, and goe through neuer ſo many hard brunts, our bleſſed eſtate in heauen will anſwere for all: ſo that as it was ſaid of *Iudas*, it had beene good for him hee had neuer beene borne, notwithſtanding all the delights that hee enioyed; ſo may it as truely be ſaid, happy wee that euer we were borne, notwithſtanding all the miſeries that we haue endured: yea, though they haue beene as great as theirs, of whom mention is made, *Hebrewes* 11. that they are racked, and ſtoned, and hewen in ſunder, &c. for they endured all in hope of a better reſurrection, *Verſ.* 35. and ſo ſhould we if God bring vs vnto the like extremities. And thus much of the conference, now followeth the inſtitution of the LORDS Supper. *Vſe* 2. *Rom.* 8. 18.

THE TENTH SERMON.

MARKE 14.22.23.24.

22 *And as they did eate, Iesus tooke the bread and when hee had giuen thankes, he brake it, and gaue it to them, and said, Take, eate, this is my bodie.*

23 *Also he tooke the cup, and when he had giuen thankes, he gaue it to them, and they all dranke of it.*

24 *And he said vnto them, This is my bloud of the new Testament, which is shed for many.*

WE haue in this Text and the words following, declared vnto vs, after what manner our Sauiour did celebrate his owne Supper, at the first institution therof, leauing to vs and his whole Church, a presedent and patterne for the due obseruation of it, where is to be noted:

1 The dealing of our Sauiour with the Elements,
2 His speaking to the Communicants,

1. Concerning the first, it is said of the bread *that he* 1. *tooke it, and* 2. *blessed it, and* 3. *brake it, and* 4. *gaue it.* (*Hee tooke the bread*) meaning that bread which was prepared by them for the Passeouer, and by Gods prouidence for the Sacrament. And *when he had blessed it*: that is, prayed for a blessing vpon it, that it might be effectuall, both to his elect Apostles that were present, and to all those that should faithfully receiue it, to the end of the world; and had also praised God, for giuing himselfe to be the Redeemer and Sauiour of the world, and vouchsafing vnto his Church this Sacrament, and causing the bread to be of such great force and vse, as not onely to represent vnto them his sufferings, but also to confirme their faith in him, and to exhibite the vertue of his passion vnto them: hauing

thus

thus bleſſed it, it is ſaid that (*he brake it*) which he did in a double reſpect; one was, that ſo it might be more diuiſible, to euery one a part: another was, that it might be more ſignificant, to expreſſe Chriſts ſufferings. Concerning whom though it be ſaid, that a *bone of him ſhould not be broken*: yet that phraſe is vſed to declare the paſſion of the whole manhood, *that he was broken for our iniquities*, *Iſaiah*, 53.5. When he had broken it, it is added, that he *gaue it*, aſſuring them thereby that he beſtowed himſelfe vpon them.

Likewiſe for the cup, it is ſaid: *Hee tooke it, and when he had bleſſed it*, that is, prayed and praiſed God for it, in the ſame ſort as he had done for the bread, *he gaue it to them*. *Ver.* 24.

2 Now concerning this ſpeech to the Communicants, it conſiſteth partly in a { Commandement. / Promiſe.

1 The Commandement is contained in thoſe words, *Take, eate*, take the bread, and take my body: eate the bread, and eate my body: take and eate the bread corporally and by ſenſe: take & eate Chriſt ſpiritually, and by faith. And the like commandement is here implyed, and elſe-where expreſſed concerning the cup, that is, the wine in the cup, (drinke ye all of this) which they are ſaid here to obey. *Verſ.* 22. *Mat.* 26.27.

2 The promiſe is implyed in theſe words: *This is my body, this is my bloud*; that is, liuely ſignes to ſignifie, and effectuall inſtruments to conuey my ſelfe, and all the benefits of my death and paſſion vnto you.

Further concerning the wine, it is ſaid, *This is my bloud of the New Teſtament*, or new Couenant: as if he ſhould haue ſaide, as God hath bequeathed vnto you himſelfe, his graces, his bleſſings, and his kingdome, ſo by the ſhedding of my bloud hee will confirme this legacy vnto you, and that two wayes;

Firſt, becauſe as others, ſo this Will and Teſtament could be of no force as long as the maker thereof was aliue. *Heb.* 9.16. 17. Therefore by this Sacrament Chriſt would haue them put in minde of his death.

Secondly, as in other, ſo in this Will, it was not ſufficient that the

the partie that made it should be dead, but it must be prooued by authority, as it were to be good, and therefore was this authenticall seale of the Sacrament set vnto it. So that this Testament was sealed by the bloud of Christ, concerning the merite and efficacie of it: but by the Sacrament, concerning the application of it.

It is called the new Testament or Couenant, in respect of that which was vnder the Law, from which it differeth, and goeth beyond it in diuers circumstances: as particularly shall be shewed.

And as they did eate, Iesus tooke the bread, and when hee had giuen thankes, &c. Or as the word signifieth (*blessed*) that is, prayed vnto his Father for a blessing to be bestowed vpon the receiuing of it, not onely vpon those that were then present, but vpon all that should afterwards to the end of the world faithfully partake of the same. In that Christ Iesus seekes the blessing of this Ordinance from the Lord, the Doctrine is, that

Doct. 1. The vertue of the Sacrament is from Gods owne hand. See the Sermon on *Iohn* the 6.

The vertue and efficacy of the Sacrament, is from Gods owne hand, through the mediation of Christ Iesus.

God giues it, and Christ procures the benefite of it vnto his people: and this is common to all other ordinances and seruices with the Sacrament. To this purpose it is said, that *Moses* gaue not that *Manna* vnto the Israelites in the Wildernesse from heauen, but *my father* (saith Christ) *giueth you the true bread, which giueth life vnto the world*: that, no Minister, nor creature in heauen or earth can bestow vpon any.

Doct. 5. *Iob.* 6. 32.

Reason 1. *Iames* 1. 17.

First, one generall reason of this doctrine is, that *euery good giuing, and euery perfect gift, is from aboue, and commeth downe from the Father of lights.* Now what more excellent and perfect gift can there be then the bodie and bloud of Iesus Christ? and therefore if God be the authour and giuer of all other good things, this must of necessitie proceede from his bountie in a speciall manner.

A second cause why God will haue the disposing of his graces in his owne hand, is, that there might be a difference betweene him and all his Ministers, and that he might retaine that prerogatiue for Christ Iesus alone: for he it is that *giueth*

the

the meate which endureth to euerlasting life. And the reason is because *the Father hath sealed him*, that is, the Lord hath authorized him by the broad seale of heauen, and will let none to be copartners with him in that office: he is the Lord-Treasurer of all graces, and therefore he must blesse his ordinances vnto vs, if euer we looke for benefite therby. In which regard *Iohn Baptist* saith: *I baptize you with water*, and that is all that hee could do; as for washing of the heart, and purging of the conscience, that he attributeth wholly vnto Christ Iesus: *Hee will baptize you with the holy Ghost, and with fire.* *Mat.3.11.* *Iohn* would not arrogate that vnto himselfe, least he should treacherously lay clayme to that which is proper vnto the crowne. The like faithfulnesse in giuing God his due, we see in the Apostle *Paul*, who saith, *I haue planted, Apollos watered, but God giueth the increase*: thereby intimating that the best Ministers are but as Gardners in the Lords Church, they can but put the scions into the stocke, or the roote into the ground: and as possible it is for a man to make a tree, as for a Minister to make a Christian: & as possible to put sap into a dead blocke, and to make it grow and flourish, and bring forth fruit in abundance, as for a Minister to put into any the least drop of grace, or to adde any whit vnto it where it is already wrought. *1 Cor.3.6.*

Thirdly, the Lord will haue the vertue of the Sacrament to be in his owne power, to bestow where and how he will, that there might be a difference betweene Communicants, to wit, betweene the good and the bad. If it were in mens hands to dispose, and did consist in the deede done, as ignorant Papists imagine, men would bestow it promiscuously, and wicked hypocrites should haue as good a share as those that are truly religious, and the worst speed as well as the best: for men cannot search the hearts of their people, to see with what preparation they come: and there is that loue in them (which is a thing commendable) that they desire all might be saued. If *Moses* could haue giuen euery man in Israel grace when hee gaue them the *Manna*, he would haue done it: he that could haue beene content, that his name should be razed out of the booke of life for their sakes, would not haue stucke with them for such a matter. If *Abraham* could haue circumcised *Ismaels* 3

heart,

heart, when he circumciſed his fleſh, he ſhould not haue beene excommunicated for his prophanneſſe: but God hath alwaies heretofore, and doth ſtill keepe this power in his owne hand, that ſo he may enrich with grace thoſe whom he thinketh fitteſt, and deale with euery one as he knoweth their hearts. *Moſes* was the Miniſter of Baptiſme to thoſe that paſſed through the red Sea, yet with many of them God was not pleaſed: for onely thoſe that are good in his ſight ſhall taſte of his good gifts. And therefore Chriſt prayeth not for the world, but only for thoſe which he hath choſen out of the world, and ſuch as ſhal beleeue through the preaching of the Goſpel, that they may be partakers of the benefit of his ordinances.

1 *Cor.* 10.

Iohn 17.

Vſe 1. Firſt, for inſtruction, if euer we would ſpeed well when wee come to the Sacrament, let vs make the Lord our friend, ſith the diſtribution of grace pertaineth to him alone, let vs ſeeke it at his hand, and not bring any ſinne with vs which may offend his glorious preſence: which if we can doe, we may and muſt expect a bleſſing from him. It is not the goodneſſe of the Miniſter that can doe it (though it be a good comfort to haue a holy mans prayer for vs) it is as poſſible that a man ſhould appoint where the raine ſhall fall, as where grace ſhall fall: and though it ſhould be concluded by Parliament, what dayes it ſhould raine, and in what parts of the land, it were of no force: for God alone hath the ordering of the clouds, and ſo hath he alſo of the graces of his Spirit.

Vſe 2. Secondly, this maketh for the comfort of ſuch as come preparedly vnto the table of the Lord, with a true heart, though burdened and wearied with many corruptions. Chriſt hath prayed that the Sacrament may be effectuall vnto them, and therefore it ſhall be ſo: and he hath praiſed God for giuing it vnto his people, and therefore it ſhall not be in vaine: neither their owne weakneſſe, nor the meanneſſe of the Elements, nor the imperfections of the Miniſter ſhall hinder the powerfull working of Gods ordinance.

Obiect. But we are baſe creatures, and the Miniſter is no better then he ſhould be.

Anſwer. Indeed if Grace were to be fetched out of ſuch dirty ditches as we are, we could looke for little good; but God is a cleare fountaine,

fountaine, and from his fulneſſe ſhall we receiue grace vpon grace.

But alas, neyther we, nor our Miniſter can pray ſo earneſtly nor praiſe God ſo heartily, when we communicate at the Lords Table, as God requires, and we ought to doe. *Obiect.*

What of that? were not Chriſts prayers and praiſes ſuch as muſt needes be pleaſing to the Lord? If they were (as cannot be denied) let vs neuer be diſcouraged for theſe imperfections of ours: for Chriſt was appointed to be an vniuerſall Miniſter for all his elect, and in the perfection of his petitions and thankeſgiuing, all the blemiſhes that are in ours ſhall be hidden and couered. *Answer.*

Thirdly, this is for the reproofe of ſuch prophane perſons, as come vnchearefully and heauily vnto this Sacrament: and if the reſpect of their gouernour, of the lawes, and of their owne credit did not moue them, they would altogether abſent themſelues from it: theſe are wretched perſons, that make no more account of this ſingular pledge of Gods fauour. Hath Chriſt prayed vnto his Father for a matter of no worth? and giuen thanks vnto him for that which is of no eſtimation? But let ſuch vnbeleeuing and ſinful wretches goe: and as for vs, let vs be aſſured for our comfort, that when Chriſt became a ſuitor to his father, he was in ſuch fauour with him, that he obtained that which was worth the hauing, and deſerued praiſe and thankſgiuing both from him, and from all his people, as that which ſhould be a meanes of their euerlaſting happineſſe. *Vſe* 3.

Verſ. 22. *Take, eate, this is my body, &c.*

This is the commandement that our Sauiour giueth vnto the Communicants, to wit, that they ſhould take the bread, and take his body, eate corporally, and eate ſpiritually: receiue the ſigne and the thing ſignified, the one as well as the other: for ſo much doth the promiſe which is annexed (*This is my body*) imply. As if he ſhould haue ſaid, This bread broken before your eyes, doth plainely repreſent vnto you my body (that is, the whole man-hood, a part being put for the whole) which is giuen for you, and ſhall be broken for you, that ſo you may haue a ſpirituall communion with me, as there is a naturall vnion betwixt you and this bread which I giue vnto

you:

you: and the like is to be vnderstood of the wine. The words thus expounded, according to the simple meaning thereof, afford vs this doctrine, that

Doct. 2. Our vnion with Christ by the Sacrament.

Christ Iesus in the Lords Supper, by corporall food doth giue vs a most sure possession of himselfe, & neare vnion with himselfe. The bread and wine are not onely pledges of what shall be bestowed on vs, but effectuall meanes to exhibite the things promised vnto vs: and therefore Christ vseth these words: *Take, eate, this is my body, which is giuen for you, which is broken for you*: and so of the wine: *Drinke yee all of it, this is my bloud which is shed for you.* Now what can be nearer vnto vs then our meate and drinke? Wee haue greater interest in nothing then in our foode; for that is made a part of our selues. If we eate meate in another mans house, after we haue receiued it it is more ours then his that prepared it; no one ioynt is so neere another, nor the soule so neare to the body, as our food is neere vs when once it is digested and turned into nourishment vnto vs: which doth plainly represent vnto vs the neare coniunction that is betwixt Christ and euery worthy receiuer. Hence proceedeth that speech of the Apostle: *The cup of blessing which we bleesse, is it not the communion of the bloud of Christ? The bread which we breake, is it not the communion of the bodie of Christ?* that is, doe not these cause vs to haue an effectuall communion with him in all his gracious merits?

Luk 22. 19. *1 Cor. 11. 24.* *Luk. 22. 20.* *1 Cor. 10. 16.*

Obiect. Now if question should be made, why Christ should make choyse of bread to be a signe in the Sacrament, rather then of any other more excellent and glorious creature.

Answere. The answere is, that he did it for diuers reasons.

Why God made choise of bread.

1. Because it was his will, as it is said concerning the Gospell. that *it pleased him by the foolishnesse of preaching to saue them that beleeue.*

2. There is besides his pleasure, great wisedome in it, because it is very fit to represent that vnto vs for which it was ordayned, it being substantiall foode, and therefore called the staffe of mans life, on which hee doth as it were leane, and whereby it is vpholden: and besides, this is for euery mans stomack, and for euery ones state, and may euery where be gotten. And yet withall wee must know that bread cannot fully expresse

expresse the efficacie of the spirituall food, Christ Iesus, which we are to feed vpon: for bread is earthly, that food is heauenly; bread preserueth the corporall life, and that but for a time: Christ not onely preserueth, but giueth, not a naturall, but a supernaturall, not a temporall, but an eternall life.

Thirdly, God made choise of bread, in respect of his owne glory, that the weaker the meanes are, the stronger his hand might appeare to be. If we had been to receiue gold or gemmes, or precious stones, our senses would haue been more wrought on then our hearts, and we should haue more regarded the signe then the thing signified: the which inconueniences, with other of the like kinde, the Lord by giuing vs bread hath preuented.

Seeing then that the bread (as also the wine) in the Lords Supper is of such excellent force and vse, as to put vs in minde of Christs death and bloud-shedding, to testifie his vndoubted, true, and reall presence to euery faithfull Communicant, and to refresh and feede the soules of the worthy receiuers vnto eternall life, in which regard they doe as farre surmount common bread and wine, as the waxe wherewith a pardon or charter, or any other euidence is sealed, is of more worth then that which is to be sold in the Trades-mans shop: seeing I say) that the bread is of such singular vse, this maketh, first, for the confutation of the Papists, which hold that after the words of consecration, there remaineth no bread at all, but that it is transubstantiated into the very body of Christ. Indeed we graunt that as the bread, so Christ his body is there offered and receiued by euery faithfull Communicant: but how? not corporally, but spiritually: not from the Ministers hand, but from Gods hand; not by sense but by faith. And for the further clearing and confirming of this truth many reasons might be brought, but I will produce but onely some few. *Vse* 1.

The first is taken from the expresse words of the holy Ghost in the Scriptures, who mentioneth bread after the words of consecration: saying (*the bread which we breake.*) 1 Cor. 10. 16. and againe, *Hee that eateth this bread, &c.* 1 *Corinthians* 11. 27. 28. 1. Reasons against transubstantiation.

A second reason is this, wee receiue the same in substance 2.

which

which the Fathers did in the wildernesse, 1 *Corinth.* 10. 1. for the *Manna* is there called spirituall meate, and the rocke is said to be Christ: now it is certaine that they did not corporally eate the body, and drinke the bloud of Christ, because he had not then assumed our nature: and our Sauiour denieth the *Manna* to be the true bread, which came downe from heauen.

Iohn 6. 32.

3. Thirdly, if the bread, by the words of consecration be transubstantiated, it will follow that wicked Communicants may also partake of Christ (for *Paul* saith, that all, good and bad did eate the *same spirituall meate, &c.* as touching the outward signe and element) and so cannot afterwards perish, and be damned; for that whosoeuer *eateth of Christ his flesh, &c. hath eternall life*, and he will raise him at the last day: for he dwelleth in vs, and we in him: Now it is certaine that there is no communion betwixt the Lord Iesus and wicked sinners, neither are they in the state of saluation, neither shall they be raised vp vnto glory at the last day: and consequently, they feed not on him, and the Sacramentall signes are not transubstantiated into him.

1 Cor. 10.

Ioh. 6. 55. 56.

4. A fourth reason is from the end for which the Sacrament was instituted by Christ, and is continued in his Church. Then his meaning was not according to his humane nature, to conuerse with his people on earth after a bodily manner: for though he were present with his disciples at the first celebration sensibly in his manhood, yet the purpose of it for afterwards was to continue a memoriall of him, when the heauens should containe him: therefore (saith he) *doe this in remembrance of me.* Which should be superfluous, and needlesse if he were continually conuersant with his members euery where in the Masse, and in the Lords Supper.

Acts 3. 21.
Luk. 22. 29.

5. Fiftly, many foule absurdities doe ensue vpon this grosse opinion of transubstantiation, for

1. Absurditie.

First, either one Christ in his bodily presence, must be both in Heauen and Earth, and in innumerable places there at one instant: or else be multiplied, and many Christs, and many Sauiours, and many Redeemers, must be dispersed throughout all the Churches where the Masse is offered, or the Sacrament

administred

administred: and so when the Lord did first celebrate it, there was to be one Christ breaking and distributing, and another Christ broken and giuen: one Christ to *Peter*, another Christ to *Iohn*, and to euery Apostle one.

Secondly, how can cruelty be here auoyded? how can men deuoure him, and not kill him? how should men swallow him vp, and yet offer no violence vnto him? 2.

A glorious body may be in many places at once, and be eaten and not hurt, because it is not patible nor mortall. *Obiect.*

But when the disciples first receiued him, he was both mortall (for hee dyed on the morrow) and patible, for hee was in an agony and torment that night: and therefore how commeth it to passe that the nailes should haue force to kill him, which onely pierced some part of his body, rather then their teeth chewed him whole? *Answer.*

But he himselfe saith, *This is my body.* *Obiect.*

So it is sacramentally, and by a *Trope*: but not literally and simply, as the words may be misconstrued. The like kinde of speech is vsed in other Sacraments: Circumcision is called *the couenant*, *Gen.* 17.13. the Lambe is called the *Passeouer*, *Exod.* 12.11. the rocke Christ, 1 *Cor.* 10.14. And is not the cup said as well to be the *bloud of the new Testament*: and yet our Sauiour calleth the consecrated wine the *fruit of the vine*? *Matth.* 26.29. *Answer.*

But Christ saith, *Iohn* 6.53.55. *Except yee eate the flesh of the Sonne of man, and drinke his bloud, yee haue no life in you. for my flesh is meate indeed, and my bloud is drinke indeed.* *Obiect.*

Hee speaketh not there of the Sacrament, but rather of the faithfull embracing of him in his word: for the Lords Supper was neuer before, nor at that time instituted, and as yet the words of consecration had not beene spoken: and therefore if this be vnderstood literally without the spirituall meaning thereof, it will follow, that either Transubstantiation was before the Lords Supper, or the Lords Supper before the night in which he was betrayed. And in this place hee maketh no mention of bread to be turned into his body: and the words wrested, would rather argue his body to be transubstantiated into bread, or flesh, then bread to be changed into his body. *Answer.*

Vse 2. Secondly, as this serueth for the confutation of them that hold there is no bread at all in the Lords Supper: so it maketh against such as thinke there is nothing but bread to be expected there: that we are to receiue onely the outward signe in a bare remembrance of Christ his death and passion: and so doe they depraue the Misteries of God, and extenuate his promises: as if when the Lord calleth all his people to this memorable banquet, hee should deceiue them with empty dishes, and with painted meat in stead of better cheere. It would haue bin *Hester 1.* a great disgrace for *Ahashueroth* to haue dealt so, when he called all his Princes to a banquet: and therefore they are iustly to be reproued that esteeme so basely of this holy feast, seeing God offereth, and exhibiteth truly, though not corporally, his owne Sonne, with all his precious merits to euery faithfull receiuer: so that euery guest at his Table may truly be said to feed of Christ Iesus.

Vse 3. Thirdly, this is for instruction, that seeing by this Sacrament we may be so nearely vnited vnto Christ, we should come with a large expectation of receiuing good from the same: and therefore make preparation for the same accordingly, that so we may not come vnworthily, lest wee receiue iudgements in stead of mercies.

Vse 4. Fourthly, here is another instruction, that when wee come to this celestiall feast, we fall to it, and feed of it, as Christ biddeth vs, *Take, and eate*: let vs set our eyes, our eares, our taste, yea and our hearts also a worke, with all serious meditation, to make vse of those heauenly mysteries: and when wee see the bread broken, let vs boldly conclude; Christ was broken for me, and therefore I shall escape the breaking which I haue deserued: and when the bread is giuen vnto vs, let vs resolue, Christ with all his benefits is bestowed vpon me: and when we eate the bread, let vs assure our soules of this, Christ is made vnto me the true bread, whereby my soule shall be nourished vnto life eternall. This is the eating that the Lord requireth and accepteth, and thus doing we shall shew that there is mutuall loue and kindnesse betwixt him and vs, which is a thing well pleasing vnto him: and therefore he exhorteth all his ser-
Can. 5. 1. uants, saying: *Eate, O friends, drinke and make you merry, O well-beloued.*

beloued. None but those that are friends can eate of his dainties, and all those that are friends will eate of the same: and therefore if euer wee would shew our selues to be Christ his friends, if we would enioy the feeling of his loue vnto vs, and be assured of our loue towards him, let vs refresh our soules at this banquet, and not let our Sauiour be at cost in vaine, in making so good and so large prouision for vs.

Verse 23. *Also he tooke the Cup, &c.*

In that wine is ioyned with the bread, this point may be noted, that Iesus Christ in the Sacrament doth make vs a full meale. *Doct.* 3. Christ maketh vs a full meale.

We haue here not onely bread, but wine, not onely the body of Christ, but his bloud also, euen the whole Christ with all his graces, offered vnto vs. This is promised in the Prophesie of *Isaiah*, where it is said: *In this mountaine shall the Lord of hoasts make vnto all people a feast of fat things, euen a feast of mixed wines, &c.* Meaning that hee would make for his Church compleat prouision, whatsoeuer might be for health, or strength, or delight. And the like is proposed in the ninth Chapter of the *Prouerbs*: and there is cause why we should thinke this to be so, for *Isai.* 25. 6.

First, he is of sufficient ability, so that he can doe it. And *Reasons.*

Secondly, his loue vnto vs his people is such, that he is willing and ready to doe it. Some men when they make feasts, could prouide variety of good cheare, but they are loath to goe to the charges: others are franke and liberall enough, but they want ability to giue great entertainement, so that they speake that truly which others doe vaine-gloriously: I am sorry that your cheare is no better. But it is otherwise with the Lord: as he is bountifull and will not spare cost, so is he rich in all abundance of heauenly treasures, and needs not spare cost, and therfore seeing Christ hath prayed that all his guests might haue of the best, they shall not faile of any thing that their heart can desire and long for. 1. 2.

Especially seeing it is for his owne glory. A mortall sinfull man, euen the King of *Persia*, for the setting forth of his magnificence and greatnesse, spared no cost in the feast that hee made *Ester* 1.

made vnto his Princes: much leſſe will the Lord of glory in this banquet which he prouideth for his people, ſeeing that he is incomparably better able, and more bountifull, and withall ſeeth and conſidereth the ſeuerall needes and neceſſities of all his children.

Vſe 1. Here then in the firſt place, is confuted the errour of Popiſh Prieſts, that will haue but one kinde of food at this table, and ſo cauſe the people to haue a dry feaſt, without any wine at all: thus doe they ſacrilegiouſly robbe Gods people of that allowance which he hath appointed for them, and him of that glory which is due in reſpect of his large bounty in this behalfe. For whereas the Lord inſtituted the cup as well as the bread, and prayed and gaue thankes for the one as well as for the other, bidding them drinke all of the wine, as well as eate of the bread: they teach and practiſe the cleane contrary. And that their ſacriledge may not ſeeme ſo vile as in truth it is, they produce ſome ſhewes of reaſon for this their dealing: It is needeleſſe (ſay they) to adde the wine vnto the bread; for when we receiue that, wee feede on the whole Chriſt, and partaking of his body, we muſt needs withall partake of his bloud, which is contained in the veines.

Obiect.

Anſwer. See here how ſhameleſly they controule Chriſt himſelfe: for if we receiue the bloud in receiuing his body, why did hee ordaine the cup as well as the bread?

Obiect. They anſwere, that Chriſt gaue it onely to Miniſters, and ſo doe they.

Anſwer. So did he the bread alſo, and therefore by the ſame reaſon, they may adminiſter neither bread nor wine vnto the Laity: and what reaſon can they alledge why Miniſters may not receiue the bloud in the veines, as well as any other: But the words of Chriſt may decide this controuerſie when hee ſaith, *Drinke ye all of this, this is my bloud, &c. which is ſhed for you and for many, for the remiſſion of ſinnes.* And who are thoſe many? euen all that ſhould afterwards beleeue in him. To thoſe for whom Chriſt his bloud was ſhed, the cup muſt be adminiſtred: but his bloud was ſhed for priuate men as well as for Miniſters: and therefore the cup muſt be adminiſtred to them, as well as vnto the Apoſtles themſelues.

A ſecond

A second vse of this point is for instruction, that seeing there is such plenty and variety of all good things offered vs at this banquet, no other feasting, or voluptuous liuing should either keepe vs from it, or make vs come vnworthily vnto it: yet how many are there, that doe so glut themselues with eating and drinking, and surfetting on their carnall delights, that they are altogether vnfit for the Lords Table? *Vse* 2.

Thirdly, here is matter of reioycing for Gods poore seruants, that though they fare hard at home, yet they may haue as good refreshing as any other in the Lords house: for Christ Iesus doth there prouide a full meale for them. This was *Dauids* comfort when he was banished from the assemblies of Saints, and could not be present at the Sacraments & sacrifices: when he could but remember that he had beene at them, and also bin a profitable Communicant as oft as he could, it did much refresh his soule, so that it was satisfied as *with marrow and fatnesse*, with the very meditation thereof: he had receiued such store of grace from Gods ordinances, and such a strong apprehension of his fauour, that he counted it better then life it selfe. And the consideration thereof did not only comfort his soule, but helped him also in his bodily necessities, insomuch that when he was in a barren and dry Wildernesse, pinched with hunger, and pressed with thirst, the very remembrance of those things that were past long before, did cause him more cheerefully to vndergoe all his penurie and want. If he then tooke such comfort therein in his absence, how much more should we being present at the same? *Vse* 3.

Vers. 24. *This is my blood of the new Testament, &c.*

That is, this is a signe and seale of the new Testament: which is so called, because thereby Iesus Christ doth bequeath vnto his people, as all the benefits of this life, so the speciall blessing of all, euen eternall life: and this is tearmed a new Testament, in respect of that which was made in the time of the law. That was and this is: when that was insufficient in some respects, the Lord abolished it, and established this in stead thereof, as being much better then that; for though both of them aime at saluation by Christ, yet it is in a different manner: for

1 That was obscure, consisting in rites and ceremonies, whereby Christ was darkly prefigured: but this is more plaine and perspicuous, so that Gods mercy and goodnesse towards vs in his Sonne, may more clearely and euidently be discerned in this one Sacrament, then it could by all their sacrifices. Then the blood of beasts was shed in stead of Christs, but now hath he shed his owne bloud for vs.

Differences betwixt the olde and new Couenant.

2 Secondly, that Testament was appropriated to a few, and did belong properly to the nation of the *Iewes* alone: and if any other nations would haue their part in it, they must vnite themselues vnto the *Iewes*: but this hath a larger extent, and pertaineth to all Gods Elect throughout the whole world.

3 Thirdly, that conueyed vnto men a smaller measure of grace: this offereth great plenty and store thereof.

4. Fourthly, that was temporary and to endure but a while; this is perpetuall, and shall last to the end of the world: and thus much for the differences betwixt the old Testament and the new. Now in that our Sauiour saith: *This is my bloud of the new Testament, &c.* the Doctrine is, that

Doct. 4. Faithfull Communicants at the Lords Table come not only to be refreshed at a feast, but to be enriched by a legacy: Christs will and Testament being there confirmed vnto them.

Faithfull communicants enriched.

The particular legacies which Christ Iesus hath bequeathed vnto them, are specified in the Epistle to the *Hebrewes*, *This is the Testament that I will make vnto them, after those dayes, saith the Lord, I will put my lawes into their hearts, and in their mindes I will write them, and their sinnes and iniquities will I remember no more.* The substance of which couenant is this, that all their sinnes shall be forgiuen, and both the guilt, and punishment thereof wholly remooued: yea, they shall not onely be iustified, but also sanctified, the lawes of God and his promises shall be written in their minds, so that they shall haue the knowledge of them: and in their hearts, so that they shal haue the comfort, and feeling and fruition of them: they shall not onely haue interest in all Gods graces and blessings, but according to their neede shall haue the vse and enioyment thereof. And what treasures are comparable vnto these? If wee should receiue many ten thousand pounds at euery Sermon & Sacrament, it were no-

Heb. 10. 16, 17.

thing

thing to this legacy, which is sealed vnto vs in the Lords Supper: the worth whereof is so much the greater, by how much it hath more excellent appurtenances annexed vnto it beyond that which other Wils haue.

First, when other legacies are paid, they can be no more demanded: but this is still due vnto vs: it is as it were a continuall rent, and the more we receiue, the greater assurance haue we of a larger portion, both grace and glory. 1.

Secondly, whereas when men haue bequeathed any thing vnto vs, we must stay for it till their breath be out of their bodies: here it is otherwise: when once we haue this Testament sealed vnto vs, wee shall haue present participation of the things to therein made sure vnto vs, because the Testator is already deceased. 2

Thirdly, whereas others leaue executors to performe their Wils, the Lord liueth for euer, so that he himselfe that made it, will also execute it: and therefore as it is called a Testament, so it is also else-where tearmed a Couenant: for the fulfilling whereof, the Lord hath entred into bonds, and pawned his word and promise, his truth and fidelity, his oath, yea himselfe, his nature, and all that hee hath: so that it is impossible hee should faile in performing the least clause thereof. The vse thereof shall be. 3 *Ier. 31 32.*

First, for instruction, that seeing there is such a rich treasure offered vnto worthy receiuers of the Lords Supper, therefore we should not suffer any earthly commodities, as oxen, farmes or the like to keepe vs from the same. *Vse 1.* *Luke 14.*

Secondly, here is a comfort for Gods poore seruants: albeit they haue but a small quantitie of earthly things, seeing they haue such interest in Christ his Will, their state is happy: they haue a faire liuing, and a goodly heritage; the Lord himselfe is their portion: and therefore though they haue not these outward things themselues, yet seeing they haue the owner and commander of them to be theirs, they are richly prouided for; Christ being theirs, all is theirs. And as in respect of themselues, so also of their children, this offereth them matter of consolation. Alas poore creatures (say many) we haue little or nothing to leaue them: but haue you procured them a legacy *Vse 2.*

in Christ his will? if you doe so, though they haue little, hee hath much, and therefore neuer be afraide: they shall be sufficiently prouided for.

Vse 3. Thirdly, by this point all such as haue beene Communicants at the Lords Table may make tryall of themselues, whether they haue beene worthy receiuers, or not? hath the Lord imparted his graces vnto them? haue they gotten assurance of the remission of their sinnes, and the power of the word in their hearts to quell the strength of their corruptions? &c. if they find this in themselues, they may be assured that the Lord hath graciously receiued them into his fauour: but if they find no increase of knowledge nor desire thereof: no vertue of Christ to crucifie their lusts: and to quicken them to good duties, &c. they may as certainely conclude on the other side, that they came vnworthily and vnpreparedly, and therefore speed accordingly, being sent away altogether barren and emptie. For concerning those that are within the Couenant it is

Ier. 31. 34. said: *They shall teach no more euery man his neighbour, and euery man his brother,* (saying) *know the Lord* (they were past that) for (saith the Lord) *they shall all know me* (in a competent measure) *from the least of them, vnto the greatest.*

The end of the tenth Sermon.

A profitable Metaphrase vpon the *Epistle of* PAVL *to the Colossians.*

CHAP. I.

I *Paul* vnderstanding that there are that goe about to spoyle you, and to make a prey of you, partly by shew of wisedome and Philosophy, and partly by the beggarly Elements of the world, or Ceremonies of the Iewes, thought it needfull to write vnto you, that according as yee haue receiued Iesus Christ at the first, euen so that ye would abide and proceed further in him, that you may be rooted and further built in the faith.

Verse 1. Paul *an Apostle of Iesus Christ, by the will of God, and* Timotheus *our brother.*

AND that I write vnto you, know that I doe it with warrant: for I am an Apostle of Iesus Christ, and not tied to any particular congregation, or to one prouince, yea, or to one kingdome; but am an Ambassador, and haue commission to all the world. Neither doe I come to this charge of mine owne will, or of the will of any other man, but by the will of God, and the same his reuealed will. And albeit my authority herein be sufficient to conuince all men of the truth I write of, yet for further and stronger confirmation thereof, I haue ioyned *Timotheus*, my welbeloued brother, to beare record with me, that in the mouth of two witnesses, the truth may be more surely established.

Verse 2. *To them which are at Colosse, Saints, and faithfull brethren in Christ Grace be with you, and peace from God the Father, and from our Lord Iesus Christ.*

And considering that the blessing of all labour dependeth vpon the Lord, our beginning is with harty prayer vnto God for the grace and fauor of God, to be freely giuen, together with al blessings,

blessings,both of this life,& of that which is to come,frō God the Father,& from our Lord Iesus Christ,to you *Collossians*; yet not all that well in that Citie, but to those which by faith are Saints and brethren,not in the flesh,but in Iesus Christ.

Verse 3. *We giue thankes vnto God euen the Father of our Lord Iesus Christ,alwayes praying for you.*

And that you may haue further testimony of our loue towards you,know you that we doe continually both pray and giue thankes to God for you:whom,to separate from all false gods,I call the Father of our Lord Iesus Christ.

Verse 4. *Since we heard of your faith in Christ Iesus,and of your loue towards all Saints.*

For,the report of your profession and piety in Iesus Christ, and of your loue towards all Saints,is come vnto vs.

Ver. 5. *For the hopes sake which is laid vp for you in heauen,whereof ye haue heard before by the word of truth,which is the Gospel.*

Which both profession & loue we know to be sincere in that they are vpholden in you through the hope and expectation of a treasure laid vp, not on earth,but in heauen; which hope you haue conceiued,not of your owne fantasie, or of the word of any man,but by the word of truth,that is to say,the Gospel.

Verse 6. *Which is come vnto you, euen as it is vnto all the world, and is fruitfull,as it is also among you,from the day that ye heard,and truly knew the grace of God.*

And if you aske what is that truth or Gospel? verily none other then that which is preached among you now: which is not among you alone,but is preached in all the world, a certaine note of the truth thereof: there hauing neuer beene,nor euer shal be any doctrine,which hath leauened so great a lump of dowe as is the world,but onely the Gospel And for further assurance that it is the truth of God,I offer this to your consideration, that as in the other places of the world, so among you,it hath brought forth fruit, euen from the first time you haue truely and sincerely acknowledged this grace of God.

Verse 7.

Verse 7. *As ye also learned of* Epaphras *our deare fellow-seruant, which is for you a faithfull Minister of Christ.*

Where if you say, we know not what doctrine is preached in all the world, nor what fruit it hath brought forth, although it be no other thing then the common & constant report which many may bring vnto you: yet to ioyne neare vnto you, and to rid you of all doubt, which is the true Gospel of Christ, it is euen the very same that you haue learned of *Epaphras*; whom if you loue me, you must loue, as being my beloued fellow-seruant in Christ: yea, if you loue your selues, you must respect him, as being a faithfull Minister of Christ for you.

Verse 8. *Who hath also declared vnto vs your loue, which ye haue by the Spirit.*

Who made manifest vnto vs your true loue, not only naturall, but that especially which is spirituall, whereof the Spirit is the author.

Verse 9. *For this cause we also, since the day we heard of it, cease not to pray for you, and to desire that ye might be fulfilled with the knowledge of his will, in all wisedome, and spirituall vnderstanding.*

And as we giue thanks for your good, and so for the same cause that you haue well begun (both because you should not goe backe againe, and for that you haue not attained to perfection) euen from the first day we heard of you, wee neuer giue ouer praying for you, making this suite, that you may be filled with the knowledge of his will, in all wisedome and vnderstanding, whereof the holy Ghost is the author.

Verse 10. *That ye might walke worthy of the Lord, and please him in all things, being fruitfull in all good workes, and increasing in the knowledge of God.*

Not that you should cõtent your selues with a bare knowledge and contemplation of heauenly things, but that you walk worthy of those whom the Lord hath called to such honor, to a ful & whole pleasing of him, both by bringing forth fruit in euery good work, and by being increased in the knowledge of God.

Verse 11. *Strengthened with all might, through his glorious power, vnto all patience and long suffering with ioyfulnesse.*

Wherein

Wherein becauſe there are many difficulties and hinderances laid in your way, our ſuite alſo is, that you may be ſtrengthened with all manner of ſtrength, according to that glorious power, which being in God, he is able to furniſh you with; that euen with ioy, you may be able to beare all troubles, how grieuous and how continuall ſoeuer they be.

Verſe 12. *Giuing thankes vnto the Father, which hath made vs meete to be partakers of the inheritance of the Saints in light.*

And as we giue not ouer praying for you, ſo doe wee not ceaſe to giue thankes to God the Father, becauſe that it is hee that by his holy Spirit hath made vs fit to haue a part in the inheritance of Saints: whom whether we conſider as they are in this world by reaſon of the comfort and knowledge of God, or as they ſhall be in the world to come, by reaſon of their perfect bleſſedneſſe, may well be ſaid to be in light.

Verſe 13. *Who hath deliuered vs from the power of darkeneſſe, and hath tranſlated vs into the kingdome of his deare Sonne.*

This part of our inheritance ſtandeth firſt, in that God with a mercifull hand pulled vs out, both of the preſent darknes of ignorance, and diſobedience, and from that which is to come, euen the moſt fearefull puniſhment of them both. And ſecondly, it ſtandeth in this, that the ſame God hath tranſlated vs into the kingdome of his moſt deare Sonne, which being here begun, ſhall be accompliſhed in the life to come.

Verſe 14. *In whom we haue redemption through his bloud, that is, the forgiueneſſe of ſinnes.*

In which his deare Sonne we haue a full redemption, whereof one part which is our iuſtification, we haue already receiued, waiting for that which remaineth, euen the redemption of our bodies: all which redemption is purchaſed vnto vs in the obedience of the Sonne, which obedience was ſpecially, and moſt ſignificantly declared in the ſhedding of his bloud.

Verſe 15. *Who is the image of the inuiſible God, the firſt borne of euery creature.*

This

This Chriſt, that you may know what plentifull and rich redemption you haue in him, to the end that you may reſt in him alone, is thus ſet forth to you as followeth. As touching his perſon ſtanding of two natures, he is the moſt liuely and expreſſe Image & character of God, not onely of his qualities (if yet there were any qualities in the Godhead) but of his very nature & eſſence; in whom we behold God which is inuiſible, and touch him which is vnfeelable, which is the principal heire of al the creturs in the world, in whom we that beleeue haue right vnto them.

Verſe 16. *For by him were all things created, which are in heauen, and which are in earth, things viſible and inuiſible: whether they be Thrones, or Dominions, or Principalities, or Powers, all things were created by him, and for him.*

For by him all things are created in heauen and in earth, viſible and inuiſible, euen the Angels themſelues, to the worſhiping of whom yee are ſeduced: and amongſt them all of what degree or place ſoeuer they be: whether they ſit in Thrones, or whether they haue Lordſhip, Principalitie or Power ouer other Angels, all things are made by him, and for him.

Verſe 17. *And he is before all things, and in him all things conſiſt.*

Wherefore he is before all things, and all things haue their continuance, and are vpholden by him.

Verſe 18. *And he is the head of the body of the Church: hee is the beginning, and the firſt borne of the dead, that in all things hee might haue the preeminence.*

And as touching his office which he executeth in reſpect of both natures, he is the head of the Church, which is his bodie, and he is the firſt fruits and firſt begotten of the dead, not onely in reſpect that himſelfe is riſen, but alſo that he is the author of reſurrection, which is here begunne, and ſhall be perfected in the laſt day, when hee ſhall change theſe vile bodies, and make them like his glorious body.

Verſe 19. *For it pleaſed the Father, that in him ſhould all fulneſſe dwell.*

For

For in him it is the good pleaſure of God, that the grace of the Spirit ſhould without meaſure fully dwell.

Verſe 20. *And by him to reconcile all things vnto himſelfe, and to ſet at peace, through the bloud of his Croſſe both the things in earth, and the things in heauen.*

That by him he might reconcile vnto himſelfe, making peace by the death of his Croſſe, between God & all men, whether it be they which hauing beleeued in him before his comming, are now in heauen: or thoſe which being in earth, do beleeue in him.

Verſe 21. *And you which were in times paſt ſtrangers and enemies, becauſe your mindes were ſet in euill works, hath he now alſo reconciled.*

Wherefore hauing reconciled all vnto himſelf, he hath reconciled you alſo; which benefit that it may be the better eſteemed, conſider what ye were when he reconciled you, ſtrangers from God, yea enemies in your very vnderſtanding, which is the chiefeſt, and therefore much more in other parts: which enmity was made manifeſt by your euill workes.

Verſe 22. *In the body of his fleſh through death, to make you holy and vnblameable, and without fault in his ſight.*

I ſay, now he hath reconciled you in his humane nature, like vnto ours, by his death, to the end hee might make you holy, and without ſpot, & blameleſſe in all ſincerity, as before himſelf.

Verſe 23. *If ye continue grounded and ſtabliſhed in the faith, and be not moued away from the hope of the Goſpel, whereof ye haue heard, and which hath beene preached to euery creature which is vnder heauen, whereof I* Paul *am a Miniſter.*

And this reconciliation know no otherwiſe to belong vnto you then ye abide grounded & ſetled in faith, & be not caried away from the hope you haue heard in the goſpel, the truth whereof appeareth, in that in ſo ſhort a time it hath bin preached to all nations vnder the cope of heauen; of which goſpell I my ſelfe am a Miniſter.

Verſe 24. *Now reioyce I in my ſufferings for you, & fulfill the reſt of the afflictions of Chriſt in the fleſh, for his bodies ſake, which is the Church.*

Wherein

Wherein it ought not to diſmay you that I am in bonds, ſeeing my ſelfe doe reioyce in it: ſeeing it is not for redemption (which Chriſt alone hath wrought) but for the confirmation of your faith, and example of your patience: and ſeeing thereby are fulfilled the paſſions which are yet wanting vnto the body of Chriſt, which is the Church, which muſt be like vnto Chriſt her head in ſuffering, that it may be like vnto him in glory: And finally ſince it is not for your good alone, but for the good of the whole body of Chriſt, which is the Church.

Verſe 25. *Whereof I am a Miniſter, according to the diſpenſation of God, which is giuen me vnto you-ward, to fulfill the word of God.*

Whereof as of the Goſpell I am a miniſter, and that by the ordinance of God, who committed a ſtewardſhip vnto mee, that in you might be fulfilled the word of God.

Verſe 26. *Which is the myſterie hid ſince the world began, and from all ages, but now is made manifeſt to his Saints.*

I meane the ſecret of the Goſpell, ſo worthily called, for that it hath beene hidden from all times and generations hitherto: and now is made manifeſt not to all, but to his Saints.

Verſe 27. *To whom God would make knowne what is the riches of his glorious myſterie among the Gentiles, which riches is Chriſt in you, the hope of glory.*

Euen to as many as God of his good will would make known the glorious riches of his ſecret among the Gentiles, which glorious riches is Chriſt in you, the ſame alone, by whom we may hope for glory.

Verſe 28. *Whom we preach, admoniſhing euery man, and teaching euery man in all wiſedome, that we may preſent euery man perfect in Chriſt Ieſus.*

The ſame alſo, whom we doe preach, partly admoniſhing all ſorts of men, and partly teaching all ſorts of men, all heauenly wiſedome; thereby to preſent men of all ſorts, perfectly wiſe, and bleſſed, through Ieſus Chriſt.

Verſe 29. *Whereunto I alſo labour and ſtriue, according to his working which worketh in me mightily.*

Whereunto

Whereunto I labour ſore, ſtriuing forcibly, which yet would be vnfruitfull, were it not that God worketh by his Spirit mightily with my Miniſtrie.

CHAP. II.

Verſe 1. *For I would ye knew what great fighting I haue for your ſakes, and for them of* Laodicea, *and for as many as haue not ſeene my perſon in the fleſh.*

THat which I ſay of my grieuous labour and ſtrife for all men, is truly verified of you: for I would not haue you ignorant of the great agony and ſtriſe for you, and for thoſe that are in the Church of *Laodicea*, and others that are about you in the Countries of *Phrygia*, notwithſtanding that they neuer ſaw my perſon.

Verſe 2. *That their hearts might be comforted, and they knit together in loue, and in all riches of the full aſſurance of vnderſtanding, to know the myſtery of God, euen the Father, and of Chriſt.*

And my care & thought is, that through the preaching of the Goſpel you might be comforted at the hart by a knitting, ſetling together, & compacting of your minds one to another, through aboundance of perſwaded vnderſtanding, & acknowledgment of the myſtery of God, that is to ſay, of the Father, & of Chriſt.

Verſe 3. *In whom are hid all the treaſures of wiſedome & knowledge*

In which Chriſt are all the treaſures of wiſedome and knowledge treaſured vp, but yet hidden from the naturall man.

Verſe 4. *And this I ſay, leſt any man ſhould beguile you with enticing words.*

The drift of all the commendations of the preaching of the Goſpell, and of Chriſt, whom the Goſpell doth ſet forth and preach vnto you, is, that no man by apparent and perſwaſible ſpeeches doe tranſport you.

Verſe 5. *For though I be abſent in the fleſh, yet am I with you in the*

the Spirit, reioycing, and beholding your order, and your ſtedfaſt faith in Chriſt.

Where if you aske, how I that neuer ſaw you, ſhould be thus carefull of you: and ſhould care for you ſo much, that neuer came to ſee you? know, that although I be abſent as touching the fleſh, yet I am preſent with you as touching the Spirit, reioycing to ſee your good order, and pollicy of the Church, cauſed through the ſoundneſſe of the faith which is towards Chriſt.

Verſe 6. *As ye haue therefore receiued Chriſt Ieſus the Lord, ſo walke in him.*

Wherefore as you haue receiued the Lord Ieſus Chriſt, ſo let it appeare by your conuerſation, as in all other things, ſo in holding faſt the truth of the Goſpell.

Verſe 7. *Rooted and built in him, and ſtabliſhed in the faith, as ye haue beene taught, abounding therein with thankes-giuing.*

Being rooted and builded in him, and ſtrengthened in the faith, and that with thankeſgiuing for the mercy you haue receiued in Chriſt.

Verſe 8. *Beware leſt there be any man that ſpoyle you through Philoſophy, and vaine deceit, through the traditions of men, according to the rudiments of the world and not after Chriſt.*

Looke about you by ſound knowledge of the truth, leſt any of what opinion, holineſſe, or learning ſoeuer, by either ſhew of reaſon, comming from the braine of men, which hath beene receiued from hand to hand, and yet is nothing elſe but a deceit or ſleight, or elſe by the ceremonies of the law, wherewith as by certaine rudiments or A.B.C. the people of God as children were trained to this perfection of Doctrine which now hath ſhined out vnto you, doe vanquiſh you, and draw you before them, as priſoners faſt bound in chaines & manacles of errours: yea, take heede of any doctrine whatſoeuer, that either taketh any thing away from Chriſt, or placeth any the leaſt iot of ſaluation other-where than in him.

Verſe 9. *For in him dwelleth all the fulneſſe of the Godhead bodily.*

For ſeeing that in the nature of Chriſt, the fulneſſe of the

God-head doth perſonally reſt and abide, that both the natures of the God-head and the man-hood, make but one Chriſt, what is there needfull for your ſaluation, that you may not haue abundantly in him?

Verſe 10. *And ye are complete in him, which is the head of all Principalitie and Power.*

Conſidering that this fulneſſe of all graces which is in him, he hath not for himſelfe but for you, with all whatſoeuer you haue neede of vnto ſaluation.

And the ſame Chriſt howſoeuer a little inferiour to Angels as touching his man-hood, yet now according to his man-hood is head, not onely of the Church (as is aforeſaid) but of all Powers and Principalities that are in heauen, whereby may appeare their errour, which worſhip Angels.

Verſe 11. *In whom alſo ye are circumciſed with circumciſion made without hands, by putting off the ſinfull body of the fleſh, through the circumciſion of Chriſt.*

Hauing all fulneſſe and ſufficiency in him, it followeth that what you would haue you ſeeke in him, which is the circumciſion of the fore-skinne, who was circumciſed not for himſelfe, but for you. And in him you haue a more plentifull circumciſion then that which you ſo greedily purſue: for that is made with the bodily hands of man, which can goe no further then the fleſh: whereas this circumciſion is made with the finger of God, which entreth into the heart: whereof one fruit is, the cutting off of the whole body and maſſe of ſinne, which riſeth and buddeth from the carnall corruption of originall ſinne.

Verſe 12. *In that ye are buried with him through Baptiſme, in whom ye are alſo raiſed vp together, through the faith of the operation of God, which raiſed him from the dead.*

Where if you reply, that *Abraham* and other godly Patriarkes, and Fathers vnder the law, had this circumciſion of the heart, and yet notwithſtanding receiued the outward cutting of the fore-skin for a ſeale of that inward circumciſion, I graunt; and therefore you haue for an outward ſeale of your inward cutting and purging

purging your corruption, the Sacrament of Baptiſme: a ſeale, that with Chriſt you are buried vnto ſinne: that ſinne is truly mortified and deadned in you, that it ſhould no more raigne ouer you, nor you ſhould liue to it.

Another fruit alſo of this circumciſion, whereof Baptiſme is a ſeale, is, that with Chriſt you are raiſed vp to newneſſe of life, through faith, which God hath wrought in you by the ſame almighty power, whereby he hath raiſed Chriſt from the dead.

Verſe 13. *And yee which were dead in ſinnes, and in the vncircumciſion of your fleſh, hath he quickned together with him, forgiuing you all your treſpaſſes.*

And no meruaile though you haue neede of the ſame power to quicken you, which the Father declared in the raiſing vp of his Sonne, ſeeing alſo you are dead in ſinnes; ſhadowed and ſet forth by the circumciſion of the fleſh, and at once quickned together with him, in hauing all your ſinnes forgiuen you.

Verſe 14. *And putting out the hand-writing of ordinances that was againſt vs, which was contrary to vs, he euen tooke it out of the way, and faſtned it vpon the Croſſe.*

As by his death he hath gotten vs remiſſion of ſinnes, ſo by the ſame he hath blotted out the hand-writing which was witneſſe of our ſinnes, as of a bebt, wherein we ſtood bound to God: which hand-writing, ſtandeth in rites and ceremonies of the law, which by his death is not onely blotted out, but by the ſame nailes whereby his bleſſed hands and feet were nailed to the croſſe, as it were nailed through and cancelled,

Verſe 15. *And hath ſpoiled the Principalities, and Powers, and hath made a ſhew of them openly, and hath triumphed ouer them in the ſame croſſe.*

Neither is it maruell if by his Croſſe theſe enemies were done away, ſeeing vpon the ſame Croſſe he hath ſpoiled the Diuell, and all the power & hoaſt of Hell: and hauing diſarmed them, he made an open ſhew of them, triumphing vpon them in his Croſſe, where they thought vtterly to haue vanquiſhed and ouercome him.

Verſe 16. *Let no man therefore condemne you in meate and drinke,*

or in reſpect of an holy-day, or of the new Moone, or of the Sabbath dayes.

Wherefore as by this meanes, circumciſion is taken away, ſo likewiſe is taken away difference of all meates and dayes. Therefore as in Chriſt, no man ſhould condemne you for the vſe of any meat & drinke, or in reſpect of a feaſt day, whether it be new Moone, or the three ſolemne Sabbaths; ſo if any man either ignorantly, or maliciouſly doe condemne you, you ſhall not neede to feare their iudgement.

Verſe 17. *Which are but a ſhadow of things to come: but the body is in Chriſt.*

Conſidering that theſe things were but ſhadowes, which haue no more place, Chriſt the head being come.

Verſe 18. *Let no man at his pleaſure beare rule ouer you by humbleneſſe of minde, and worſhipping of Angels, aduancing himſelfe in theſe things which he neuer ſaw, raſhly puft vp with his fleſhly minde.*

Now hauing ſpoken of the Elements of the world, which are the ceremonies of the law, I come to the vaine Philoſophy I gaue you warning of; againſt the which I obſerue this rule, that you giue no man, of what ſhew ſo euer, this power ouer you, that for his owne luſt, in matters pertayning to God, he vſurpe authority, howſoeuer the Doctrine he bring carry a ſhew of humility; as for example, thoſe that teach the worſhipping of Angels, as means to come more eaſily to Chriſt. In which thing, what doe they elſe but thruſt themſelues into things they neuer knew, onely grounded vpon a proud conceit of their fleſhly minde, notwithſtanding their great pretence of humility?

Verſe 19. *And holdeth not the head, whereof all the body furniſhed and knit together by ioynts and bands encreaſeth with the encreaſing of God.*

Which errour ought ſo much the more to be abhorred, as they which are infected with it, doe not indeed, whatſoeuer they doe in word, hold Chriſt faſt, which is the head of the Church: of whom the whole body, as it were by ioynts and bonds, being furniſhed and compact together, is enriched and encreaſed with an encreaſe which God both alloweth and giueth.

Verſe 20. *Wherefore if yee be dead with Chriſt, from the ordinances*

of

of the world, why, as though yee lived in the world, are ye burdened with traditions?

Now seeing you are dead with Christ, by whose death you are deliuered from the ceremonies of Gods owne Law, wherewith as with certaine rudiments the people of the Iewes were trained to further perfection, which now they haue attained vnto in the doctrine of the Gospel, why as though you liued still in the world, doe you suffer your selues to be charged with the ceremonies of the world?

Verse 21. *As touch not, taste not, handle not.*

I say that which you and your false Teachers say, Touch not such a thing, taste not such a meate, handle not such a one.

Verse 22. *Which all perish with the vsing, and are after the commandements and doctrines of men.*

All which things seeing that through the vse of them they are consumed, haue no strength to life euerlasting, especially being nothing but the doctrines and commandements of men.

Verse 23. *Which things haue indeed a shew of wisedome in voluntary religion, and humblenesse of minde, and in not sparing the body: neither haue they it in any estimation to satisfie the flesh.*

I denie not but that they haue a colour and shew of wisdome, partly, in that in them there is a worship ouer and aboue that which God hath commanded, to whom no seruice is sufficient which we can doe: partly through a kinde of humility, and partly in a hard vsage of the body; which yet are of no price, seeing they are of things wherewith the flesh is filled.

CHAP. III.

Verse 1. *If yee then be risen with Christ, seeke those things which are aboue, where Christ sitteth at the right hand of God.*

BEing through faith ingrafted, and incorporated into Christ, (as hath beene said, and as your selues professe) as touching sinne, dead and buried with him; and as touching newnesse of life, quickned and risen againe:

Now if in truth you be riſen with Chriſt, then as Chriſt riſing remained not here on earth, but aſcended vp into heauen, where vnder God, as touching his manhood, he is exalted in power and maieſtie aboue all powers and principalities in heauen and earth; ſo you by ſeeing and ſeeking after the graces that come from aboue, aſcend vp whither he is gone.

Verſe 2. *Set your affections on things that are aboue, and not on things which are on the earth.*

And to the intent you may carefully ſeeke after them, yee muſt firſt fauour and ſet your affections vpon the things that are aboue; and conſequently not to ſet your affections vpon either the former corruptions of falſe doctrine, or elſe vpon the defilements of a corrupt conuerſation of life: or finally vpon the periſhable tranſitory things of this baſe world, all which are meere earthly.

Verſe 3. *For yee are dead, and your life is hid with Chriſt in God.*

Vnto which diſtaſte of earthly things you are called, in that you being riſen with Chriſt, are conſequently dead with him. Where if haply you ſhould obiect, that there is ſmall wiſedome to quit your former life, not being aſſured of another, and ſhould aske how it ſhould appeare you liue, ſeeing beſides the afflictions you are expoſed vnto, you feele the daily incumbrance of ſin, which dwelleth in your mortall bodies: It is true that it is not ſo apparant, as that which is hidden from the world, and of your ſelues not ſo fully and feelingly vnderſtood. Howbeit that ought not to diſmay you: firſt, for that it is laid vp with God, who is a true keeper of it. And ſecondly, for that as your life is hidden, ſo is Chriſts life and glory, who is the head.

Verſe 4. *When Chriſt which is our life, ſhall appeare, then ſhall yee alſo appeare with him in glory.*

Iſay 60. 17. 19. and 65. 19. Matth. 27.

And laſtly, for that when Chriſt, of whom you haue life, ſhall be made manifeſt in glory, then ſhall you alſo with him appeare glorious.

Verſe 5. *Mortifie therefore your members, which are on the earth, fornication, vncleanneſſe, the inordinate affection, euill concupiſcence, and couetouſneſſe, which is idolatry.*

Wherefore

Wherefore being aſſured of another life, mortifie your members that are earthly and carnall. If you aske what? I cannot reckon vp all, but I wil touch ſome, thoſe ſpecially that you are infected with, whereby you may eaſily conceiue of the reſt, ſuch as are fornication, vncleane behauiour, wantonneſſe, euill concupiſcence, and couetouſneſſe, which beſides the exceſſiue deſire of goods, is a kind of idolatry, for that men do put their truſt in riches, that are couetous.

Verſe 6 *For the which things ſake the wrath of God commeth on the children of diſobedience.*

For euery one of the which, the wrath of God commeth on thoſe that remaine in them.

Verſe 7. *Wherein yee alſo walked once, when yee liued in them.*

And the rather mortifie theſe ſinnes as in times paſt you haue practiſed them, when being giuen vnto them, your naturall corruption as a kinde of life, gaue power and mouing for the practiſe of them.

Verſe 8. *But now put ye away euen all theſe things: wrath, anger, maliciouſneſſe, curſed ſpeaking, filthy ſpeaking out of your mouth.*

Now therefore that you are called to the hope of a better life, lay aſide farre from you, as things you cannot abide the ſight of, not onely the groſſer ſinnes before mentioned, but alſo all manner of ſinne, without endeuour whereof, there is no true mortification. For example, anger, heate, from whence commeth malice, which breaketh out at the mouth, by rayling and reuiling.

Verſe 9. *Lye not one to another, ſeeing that ye haue put off the olde man with his workes.*

Specially when you cannot truely charge them, take heed you lye not one againſt another: but putting off, as an old and rotten garment, the old man which you bring from your mothers womb, with the actions thereof, as it were ſo many tatters.

Verſe 10. *And haue put on the new, which is renued in knowledge, after the image of him that created him.*

Now leſt being found naked you be aſhamed, put on, as a new and comely garment, the new man: which if you aske what it is, it is the ſame part which is renewed in you, to the likeneſſe of him that made you, which likeneſſe conſiſteth in the knowledge of God.

Verſe 11. *Where is neither Grecian nor Iew, circumciſion nor vncircumſion, Barbarian, Scythyan, bond, free: but Chriſt is all, and in all things.*

Whereby ſhall come to paſſe, that howſoeuer the falſe teachers place it in being a Iew, rather then being a Gentile: circumciſed rather then vncircumciſed: and the opinon of the common ſort is that the Barbarian and Scythian is in a farre worſe caſe then the Romane, and the ſeruant but a beaſt in reſpect of the free man: yet with God there is no difference, ſeeing Chriſt, whom by a new birth they haue put on, is in all, and is all that God reſpecteth, and accepteth of.

Verſe 12. *Now therefore as the Elect of God, holy and beloued, put on tender mercy, kindneſſe, humbleneſſe of minde, meekeneſſe, long ſuffering.*

To come to a more particular diſcription of the new man, decke your ſelues (as it becommeth the Elect of God, and ſuch as are holy through his loue, the cauſe both of your election and holineſſe) with tender compaſſion, eaſineſſe to be imployed, humilitie, mildeneſſe, long ſuffering.

Verſe 13. *Forbearing one another, and forgiuing one another if any man haue a quarrell to another: euen as Chriſt forgaue you, euen ſo doe yee.*

Which vertues muſt be declared effectually, not onely in forbearing one another, but alſo in frankely forgiuing one another, if any haue a quarrell one againſt another, euen as Chriſt hath frankely forgiuen you, euen ſo doe yee.

Verſe 14. *And aboue all theſe things put on loue, which is the bond of perfectneſſe.*

And though thoſe be ſingular vertues, yet aboue them all, as the roote and mother of them, decke your ſelues with loue, which is as it were a bond to binde in a bundle thoſe, and all other ver-

tues

tues tending to perfection, and without which there is no ſoundneſſe in any of them, what glittering ſhew ſoeuer they carry.

Verſe 15. *And let the peace of God rule in your hearts, to the which ye are called in one body, and be ye amiable.*

And though the ſpirit of the olde man within you, hath a deſire to contend, yet let the peace of God beare the ſway, and ouercome: vnto the which peace you are euidently called, in that you are members of one myſticall bodie; for the better entertainment of which peace, be gratefull one to another, as well in conferring, as in requiting benefits.

Verſe 16. *Let the word of Chriſt dwell in you plentiouſly in all wiſedome, teaching and admoniſhing your owne ſelues in Pſalmes and Hymnes, and ſpirituall ſongs, ſinging with a grace in your hearts to the Lord.*

To the end you may refraine all the vices aforeſaid, and practiſe all the vertues afore-ſpoken, together with all other vices to be auoyded, and vertues to be embraced, it is neceſſary that you be exhorted, that the word of God be as familiar vnto you, as if now in one houſe it dwelt with you, that you haue it alſo plentifully, and as it were treaſured vp againſt the day of neede. Laſt of all, that you haue it in all wiſedome, making choiſe both of the things that are moſt important in it, and eſpecially that which doth moſt concerne your ſelues, and your owne particular vſe, auoyding all curious queſtions, tending rather to ſtrife, then to edification of God, which is by faith. And as you muſt haue it for your owne vſe, ſo alſo for the vſe of others, as well in teaching thoſe that are ignorant, as in admoniſhing thoſe that walke not according to their knowledge they haue receiued.

And in your meetings to make merry, let your mirth be ſhewed forth in Pſalmes, ſinging as well with inſtrument as with voyce: alſo with Hymnes of thankes-giuing for benefits receiued: and for further variety againſt irkeſomneſſe which our nature eaſily falleth into, with ſongs of praiſing God for his noble actes, all ſpirituall vnto the Lord, not onely with the voyce, but eſpecially with the heart, with ſuch both tune and geſture as may giue grace to the hearer.

Verſe 17.

Verſe 17. *And whatſoeuer yee ſhall doe in word or deede, doe all in the Name of the Lord Ieſus, giuing thankes to God euen the Father by him.*

To conclude (becauſe it is infinite to ſpeake of all things particularly) whatſoeuer you doe in word or in deed, let it be ſuch, as calling on the Name of God in Ieſus Chriſt, for the good direction in them, you may returne with thankefulneſſe to God the Father through Ieſus Chriſt, the onely Mediator betweene God and vs.

Verſe 18. *Wiues ſubmit your ſelues vnto your husbands, as it is comely in the Lord.*

Hauing inſtructed you in the duties which are generall to all, I come to informe you in thoſe that are ſpeciall, according to the ſeuerall callings of euery one of you, as thoſe which will eaſily come from you, if you haue well profited in the former. Now according to the order God himſelfe keepeth in the fift commandement, I will begin with the duties of inferiours.

You wiues therefore, notwithſtanding you haue other duties, I exhort you to that which is hardeſt for you, wherein you are cuſtomably ſhorteſt, and being performed, others will eaſily follow; that you be ſubiect and obedient, as to others that may be aboue you, (as Parents and Magiſtrates) ſo ſpecially vnto your owne husbands, as that which is the moſt comely thing of all, becauſe you I know ſtriue to comelineſſe. Which obedience and ſubiection, is not yet ſo abſolute, and ſo generall, but it hath this exception, ſo farre as you are commanded things not vnlawfull by the word of God.

Verſe 19. *Husbands loue your wiues, and be not bitter vnto them.*

You husbands, although you owe ſundry duties vnto your wiues, yet ſpecially I exhort you to loue them dearely, as that which you are moſt cuſtomably ſhorteſt in: and which being throughly ſetled in you, will eaſily pull all other duties after it. And therefore be not bitter towards them, which cannot ſtand with loue.

Verſe 20. *Children, obey your parents in all things, for that is well pleaſing vnto the Lord.*

You children, from a heart ſubdued, and truly humble, obey your parents,

parents, not by halues and so farre as they command things to your liking, but in all things not contrary to the word of God, although it be to the crossing of your desires: for which cause let it be alwayes before your eyes as a goad to stirre you vp to this obedience, that in so doing you shall not onely please your parents, but doe a thing acceptable to the Lord himselfe.

Verse 21. *Fathers prouoke not your children to anger lest they be discouraged.*

You parents abuse not the authority or the pliable mindes of your children, either by commanding things vnlawfull, or by hard vsage of them to prouoke them to any vndutifulnesse towards you, or to haue no courage or comfort to doe the things required of them.

Verse 22. *Seruants be obedient vnto them that are your Masters, according to the flesh, in all things, not with eye-seruice, as men pleasers, but in singlenesse of heart, fearing God.*

You seruants, from a minde subdued obey your Masters, whose commandement ouer you, is but for a time, whiles you are in this fraile estate, and that in all things which may stand with the keeping of a good conscience. Now your seruice must not be alone when your masters stand by and looke on, as seeking onely to please your masters: but in singlenesse of heart as fearing God, whose eye is alwaies vpon you, when your masters eye is off.

Verse 23. *And whatsoeuer yee doe, doe it heartily, as to the Lord, and not vnto men.*

Your seruice ought also to be voluntary and cheerefull, as that which is due to the Lord, who loueth a cheerefull giuer, and not as vnto man that cannot discerne whether it be done frankely.

Verse 24. *Knowing that of the Lord ye shall receiue the reward of the inheritance: for ye serue the Lord Christ.*

Knowing that you shall receiue in reward from the Lord, life, as an inheritance which he will freely, as vpon his children, bestow vpon you: for it ought to vphold you in your dutifull seruice, that you serue not so much your masters, which are but men, and

therefore

therefore ſometimes vnthankefull and vnable to recompence; but the Lord, who is both able, and will recompence your well doing.

Verſe 25. *But he that doth wrong, he ſhall receiue for the wrong that he hath done, and there is no reſpect of perſons.*

Remembring on the other ſide that whatſoeuer hee be that doth wrong, whether maſter or ſeruant, thereof hee ſhall receiue the puniſhment from the Lord: who accepteth neither the perſon of the ſeruant to pitty him, becauſe of his poore and baſe eſtate, nor of the maſter to ſpare him, becauſe of his dignitie and high degree.

CHAP. IIII.

Verſe 1. *Yee maſters doe vnto your ſeruants, that which is iuſt and equall, knowing that yee alſo haue a maſter in heauen.*

YOu Maſters, looke that you yeelde vnto your ſeruants both wages, and meate and drinke, as that which is right, and with moderate reſt and recreation ſome further recompence, according to the good ſeruice they haue done; as that which is equall: conſidering that as your ſeruants are to render an account vnto you, ſo you muſt giue an account vnto your Maſter which is in heauen.

Verſe 2. *Continue in prayer, and watch in the ſame with thanke-giuing.*

And now to returne againe to the generall duties, and yet ſuch as for the moſt part belong rather vnto you, than vnto other perſons and Churches not ſo ſtated or affected as yours, I exhort you to take paines, and to continue in petitions, and requeſts vnto God, with heede taken that it be not done careleſly and drouſily; the which both with continuance, painefulneſſe, and watching, muſt be done and performed in thanke-giuing for graces already receiued.

Verſe 3. *Praying alſo for vs, that God may open vnto vs the doore of vtterance,*

vtterance, to ſpeake the miſtery of Chriſt: wherefore I am alſo in bonds.

Praying in both ſorts, as for all men, and the faithfull aboue others, ſo eſpecially for mee and *Timothy*, that God would open our mouthes wide; as a gate (otherwiſe ſhut) is ſet open, that we may ſpeake the ſecrets of Chriſt, naturally hidden from all men, and by diſpenſation of God, alwaies to the comming of Chriſt, obſcurely knowne to the faithfull, yea to the Angels themſelues: for which I am in hold.

Verſe 4. *That I may vtter it, as it becommeth me to ſpeake.*

In which reſpect you are yet further to ſtrengthen and ſtretch out your prayers for me, that all feare ſet a part, I may make it manifeſt as it is meet, both in regard of the excelleney thereof, and the ſpeciall truſt of the Apoſtleſhip which is committed vnto me.

Verſe 5. *Walke wiſely towards them that are without, and redeeme the time.*

And ſeeing you dwell amongſt thoſe that are ſtrangers from God, walke wiſely, that you be neither infected with their euils, nor they haue occaſion to ſpeake euill of the truth; and that by the light of your godly conuerſation they may be allured to giue eare to the truth: therein following the example of diligent Marchants, that to redeeme their loſſes that are paſt, watch to take all opportunity of gayning.

Verſe 6. *Let your ſpeech be gracious alwaies, and powdred with ſalt, that we may know how to anſwere euery man.*

More particularly, looke to your ſpeeches, in the wiſe ordering whereof Chriſtian wiſedome is ſingularly diſcerned, that it be alwaies (as ſauory meate) well ſeaſoned, whiles you ſhall be able to anſwere euery man according as their particular eſtates require.

Verſe 7. Tychicus *our beloued brother, and faithfull Miniſter, and fellow ſeruant in the Lord, ſhall declare vnto you my whole ſtate.*

In the loue and care I beare vnto you, I haue ſent *Tychicus* vnto you, who ſhall informe you of all my eſtate, whereof I know you will be glad to heare: whom that you may receiue as it becommeth, I commend vnto you for a brother, worthy to be beloued:

alſo for a faithfull Miniſter, and my fellow in the Lords ſeruice.

Verſe 8. *Whom I haue ſent vnto you for the ſame purpoſe, that hee might know your ſtate, and might comfort your hearts.*

Whom I haue ſent, as to let you vnderſtand of mine affaires, ſo to know what caſe you are in, thereof to make report vnto me, and eſpecially that he may comfort you at the heart, againſt the ſtorme of perſecution raiſed againſt you.

Verſe 9. *With* Oneſimus *a faithfull and beloued brother, who is one of you. They ſhall ſhew you of all things here.*

And with him, that the embaſſage may haue more authority, and that in the mouth of two witneſſes the things concerning you or me may be better aſſured, I ſent *Oneſimus* a brother both faithfull and worthy to be beloued, howſoeuer he hath ſlipped in time paſt; who is alſo one of the members of the ſame Church: theſe two ſhall giue you to vnderſtand of all things that may concerne you, that are done in theſe parts.

Verſe 10. Ariſtarchus *my fellow-priſoner ſaluteth you, and* Marcus Barnabas *ſiſters ſonne, (touching whom yee receiued commandements, If he come vnto you, receiue him.)*

Ariſtarchus in loue ſaluteth you.

Verſe 11. *And Ieſus which is ealled* Iuſtus, *which are of the circumciſion. Theſe onely are my worke-fellowes vnto the kingdome of God, which haue beene vnto my conſolation.*

So doth *Marke* and *Ieſus*: whom that you may be prouoked to loue againe, I would haue you to vnderſtand, that touching *Ariſtarchus*, he is my fellow-priſoner for the Goſpell: touching *Marke*, hee is ſiſters ſonne to *Barnabas* that notable ſeruant of God, of whom you haue had commandement, that if hee come vnto you, you ſhould receiue him accordingly.

And touching *Ieſus*, his conuerſation hath beene ſuch as thereby he hath gotten the ſurname of Iuſt. And of them all three together, there are great cauſes why you ſhould reſpect them, for that they are of the race of the *Iewes*, with whom God hath made ſpeciall couenant: eſpecially ſeeing that of ſo great a number of

Iewes

Iewes that are here, onely these three helpe to aduance the kingdome of heauen by giuing assistance vnto me.

Verse 12. Epaphras *the seruant of Christ, which is one of you, saluteth you, and alwaies striueth for you in prayers, that yee may stand perfect, and full in all the will of God.*

Epaphras saluteth you, betweene whom and you there is a speciall bond, by reason whereof euen now absent from you, yet he is one of you; and being as you know a worthy seruant of Christ in the Ministery of the Gospel, whereby his prayers are more effectuall, hee prayeth continually with great strife and earnestnesse for you; that hauing entred into the holy profession of the Gospell, you may stand and abide in it, with daily increase both in the knowledge and obedience of the whole will of God, vntill such time as by death you shall be complete and perfect men in Christ.

Verse 13. *For I beare him record, that he hath a great zeale for you, and for them of* Laodicea, *and them of* Hierapolis.

For, howsoeuer, I am not priuy to his priuate prayers, yet I dare be bold so to write, because I my selfe am witnesse how (notwithstanding his absence) he burneth in much loue towards you, and towards the brethren in Laodicea and Hierapolis; the rather for your sakes which may either be furthered by their good, or hindered by their ill estate.

Verse 14. Luke *the beloued Physitian greeteth you, and* Demas.

Luke the Physitian, one worthy to be beloued, saluteth you, and so doth *Demas*.

Verse 15. *Salute the brethren which are of Laodicea,* Nimphas, *and the Church which is in his house.*

Salute the brethren in Laodicea from me, especially *Nimphas* and his family; which for their piety and good order in it, I may not vnfitly terme a little Church.

Verse 16. *And when this Epistle is read of you, cause that it be read in the Church of the Laodiceans also, and that yee likewise reade the Epistle written from Laodicea.*

And

And when you haue read this Epiſtle in the Church, to teſtifie your Communion, as in all other good things, ſo eſpecially in this ſacred treaſure of the word of Chriſt, procure it to be read in the Church of Laodicea; as on the other ſide, that you alſo read the Epiſtle which was written from Laodicea.

Verſe 17. *And ſay to* Archippus, *Take heede to the miniſtery that thou haſt receiued in the Lord, that thou fulfill it.*

Tell alſo *Archippus* your Paſtor and ordinary Miniſter, from me, that hee looke more diligently to his charge of miniſtery, which he hath receiued of the Lord: that he doe it not by halues, but that he performe it in euery reſpect, both of cheerefull teaching, and of good example of life vnto the flocke.

Verſe 18. *The ſalutation by the hand of me* Paul. *Remember my bands. Grace be with you.*

Finally, I haue ſent you alſo my ſalutations, not by the hand of my Scribe, (as the other ſalutations,) but by mine owne hand: whereunto (for a cloſe of my letters) I adde my requeſt vnto you, that you would in your prayers remember my bonds, for the obtayning of whatſoeuer my captiue eſtate doth require.

And further, my humble prayer is for the grace of God, to be with you: and ſo I am aſſured that it will be.

FINIS.